

# सिंघी जैन ग्रन्थ माला

\*\*\*\*\*[ग्रन्थाङ्क २१]\*\*\*\*\*

दुर्गदेवाचार्यरचित

## रिष्टसमुच्चय



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## RISTASAMUCCAYA

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प्रतिष्ठापित एव प्रकाशित

# सिंघी जैन ग्रन्थमाला

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ॐ बम्बई ॐ

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**रि ष्ट स मु च्च य**

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श्री जयन्तकृष्ण ह० देवे, एम् ए, एल्लएल् बी,  
ऑनररि रजिष्ट्रार

**भा र ती य वि द्या भ व न**  
**बं ब ई**

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OF  
**DURGADEVA**

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## ॥ सिंघीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥

अस्ति बङ्गाभिधे देशे सुप्रसिद्धा मनोरमा । मुर्शिदाबाद इत्याख्या पुरी वैभवशालिनी ॥	१
बहवो निवसन्त्यत्र जैना ऊकेशवशजा । धनाढ्या नृपसम्मन्या धर्मकर्मपरायणा ॥	२
श्रीढालचन्द इत्यासीत् तेष्वेको बहुभाग्यवान् । साधुवत् सच्चरित्रो यः सिंघीकुलप्रभाकर ॥	३
बाल्य एवागतो यश्च कर्तुं व्यापारविस्तृतिम् । कलिकातामहापुर्यां कृतधर्मार्थनिश्चय ॥	४
कुशाग्रीयस्त्रुद्धयैव सद्गत्या च सुनिष्ठया । उपाज्य विपुला लक्ष्मीं कोट्यधिपोऽजनिष्ट स ॥	५
तस्य मल्लकुमारीति सन्नारीकुलमण्डना । अभूत् पतिव्रता पत्नी शीलसौभाग्यभूषणा ॥	६
श्रीबहादुरसिंहाख्यो गुणवोस्तनयस्तयो । अभवत् सुकृती दानी धर्मप्रियश्च भीमिधि ॥	७
प्राप्ता पुण्यवता तेन पत्नी तिलकसुन्दरी । यस्याः सौभाग्यचन्द्रेण भासितं तत्कुलाम्बरम् ॥	८
श्रीमान् राजेन्द्रसिंहोऽस्य ज्येष्ठपुत्रः सुशिक्षितः । यः सर्वकार्यदक्षत्वात् पितुर्दक्षिणबाहुवत् ॥	९
नरेन्द्रसिंह इत्याख्यस्तेजस्वी मध्यमः सुतः । सूनुर्वरेन्द्रसिंहश्च कनिष्ठः सौम्यदर्शनः ॥	१०
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अन्येऽपि बहवस्तस्याभवन् स्वस्त्रादिबान्धवाः । धनैर्जनैः सम्पृद्धः सन् स राजेव व्यराजत ॥	१२

अन्यच्च—

सरस्वत्या सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रविदुषा खलु ॥	१३
नाहकारो न दुर्भावो न विलासो न दुर्वयः । इष्टं कदापि तद्गोहे सता तद् विस्मयास्पदम् ॥	१४
भक्तो गुरुजनानां स विनीतः सज्जनान् प्रति । बन्धुजनेऽनुरक्तोऽभूत् प्रीतः पोष्यगणेष्वपि ॥	१५
देशकालस्थितिज्ञोऽसौ विद्याविज्ञानपूजकः । इतिहासादि साहित्यसंस्कृति-सत्कलाप्रियः ॥	१६
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गत्वा सभा-समित्यादौ भूत्वाऽध्यक्षपदान्वितः । दत्त्वा दानं यथायोग्यं प्रोत्साहिताश्च कर्मठा ॥	१८
एव धनेन देहेन ज्ञानेन शुभनिष्ठया । अकरोत् स यथाशक्ति सत्कर्माणि सदाशय ॥	१९
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पूज्यपिता सदैवासीत् सम्यग्ज्ञानरुचिः स्वयम् । तस्मात् तज्ज्ञानवृद्धयर्थं यतनीयं भयाऽप्ययम् ॥	२१
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कवीन्द्रेण रवीन्द्रेण स्वीयपावनपाणिना । रसं नागाङ्कं चन्द्राद्वे तत्प्रतिष्ठा व्यधीयत ॥	२६
प्रारब्धमुनिना चापि कार्यं तदुपयोगिकम् । पाठनं ज्ञानलिप्सूनां तथैव ग्रन्थगुम्फनम् ॥	२७
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तत्रापि सततं सर्वं साहाय्यं तेन यच्छता । ग्रन्थमालाप्रकाशाय महोत्साहं प्रदर्शितः ॥	३२
नन्दं निधेयं चन्द्रादे जातं पुनः सुयोजना । ग्रन्थावल्यां स्थिरत्वाय विस्तराय च नूतना ॥	३३
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दुर्विलासाद् विधेर्हन्तः ! दौर्भाग्याच्चात्मबन्धूनाम् । स्वल्पेनैवाथ कालेन स्वर्गं स सुकृती ययौ ॥	३६
इन्दुखं-शून्यं-नेत्रौन्दे मासे आषाढसन्त्रके । कलिकातारयपुर्यां स प्राप्तवान् परमां गतिम् ॥	३७
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इयं ग्रन्थावलि श्रेष्ठा प्रेष्ठा प्रज्ञावता प्रथा । भूयाद् भूत्यै सतां सिंघीकुलकीर्तिप्रकाशिका ॥	३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिरं नन्दवियं लोके श्रीसैधौ ग्रन्थपद्धतिः ॥	४०

## ॥ सिंघीजैनग्रन्थमालासंपादकप्रशस्तिः ॥

स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुत । रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ॥	१
सदाचार-विचाराभ्यां प्राचीननृपते सम । श्रीमच्चतुरसिंहोऽत्र राठोडान्वयभूमिप ॥	२
तत्र श्रीवृद्धिसिंहोऽभूद् राजपुत्र प्रसिद्धिभाक् । क्षात्रधर्मधनो यश्च परमारकुलाग्रणी ॥	३
मुञ्जं भोजमुखा भूपा जाता यस्मिन् महाकुले । किं वर्ण्यते कुलीनत्वं तत्कुलजातजन्मन ॥	४
पत्नी राजकुमारीति तस्याभूद् गुणसहिता । चातुर्यं रूपं लावण्यं सुवाकसौजन्यभूषिता ॥	५
क्षत्रियाणीप्रभापूर्णां शौर्यौहीसमुखाकृतिम् । या दृष्ट्वैव जनो मेने राजन्यकुलजा ह्यसौ ॥	६
पुत्रं किसनसिंहाख्यो जातस्तयोरितिप्रिय । रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ॥	७
श्रीदेवीहसनामाऽत्र राजपूज्यो यतीश्वर । ज्योतिर्भैषज्यविद्यानां पारगामी जनप्रिय ॥	८
आगतो मरुदेशाद् यो भ्रमन् जनपदान् बहून् । जातः श्रीवृद्धिसिंहस्य प्रीति-श्रद्धास्पदं परम् ॥	९
तेनाथाप्रतिमप्रेम्णा स तत्सूनुः स्वसन्निधौ । रक्षितः, शिक्षितः सम्यक्, कृतो जैनमतानुग ॥	१०
दौर्भाग्यात् तच्छिशोर्बाल्ये गुरु-तातौ दिवगतौ । विमूढः स्वगृहात् सोऽथ यदृच्छया विनिर्गतः ॥	११
तथा च-	
भ्रान्त्वा नैकेषु देशेषु सेवित्वा च बहून् नरान् । दीक्षितो मुण्डितो भूत्वा जातो जैनमुनिस्ततः ॥	१२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातत्त्वगवेषिणा ॥	१३
अधीता विविधा भाषा भारतीया युरोपजा । अनेका लिपयोऽप्येव प्रह्न नूतनकालिका ॥	१४
तेन प्रकाशिता नैके ग्रन्था विद्वत्प्रशसिता । लिखिता बहवो लेखा ऐतिह्यतथ्यगुम्फिता ॥	१५
स बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च संकृतः । जिनविजयनाम्नाऽसौ रयातोऽभवद् मनीषिषु ॥	१६
तस्य तां विश्रुतिं ज्ञात्वा श्रीमद्गान्धीमहात्मना । आहूतः सादरं पुण्यपत्तनात् स्वयमन्यदा ॥	१७
पुरे चाहमदाबादे राष्ट्रीयशिक्षणालयः । विद्यापीठ इति ख्यातं प्रतिष्ठितं यदाऽभवत् ॥	१८
आचार्यत्वेन तत्रोच्चैर्नियुक्तः स महात्मना । रसं मुनिं निर्धनं दृष्ट्वा पुनः तत्त्वा ख्यं मन्दिरं ॥	१९
वर्षाणामष्टकं यावत् सम्भूष्य तत् पदं ततः । गत्वा जर्मनराष्ट्रे स तत्संस्कृतिमधीतवान् ॥	२०
ततः आगत्य संलग्नो राष्ट्रकार्ये च सक्रियम् । कारावासोऽपि सम्प्राप्तो तेन स्वराज्यपर्वणि ॥	२१
क्रमात् ततो विनिर्मुक्तः स्थितः शान्तिनिकेतने । विश्ववन्द्यकवीन्द्रश्रीरवीन्द्रनाथभूषिते ॥	२२
सिंघी पदयुतं जैनं ज्ञातुं पीठं तदाश्रितम् । स्थापितं तत्र सिंघीश्रीडालचन्दस्य सूनुना ॥	२३
श्रीबहादुरसिंहेन दानवीरेण धीमता । स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥	२४
प्रतिष्ठितश्च तस्यासौ पदेऽधिष्ठातृसंज्ञके । अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥	२५
तस्यैव प्रेरणा प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे ह्येषा प्रारब्धा ग्रन्थमालिका ॥	२६
अथैव विगतं तस्य वर्षाणामष्टकं पुनः । ग्रन्थमालाविकासाय प्रवृत्तिषु प्रयस्यत ॥	२७
वार्षं रत्नं नैवेन्द्रदे सुबाईनगरीस्थितं । मुशीति बिहदरयात् कन्हैयालालधीसख ॥	२८
प्रभृत्तो भारतीयानां विद्यानां पीठनिर्मितौ । कर्मनिष्ठस्य तस्याभूत् प्रयत्नः सफलोऽचिरात् ॥	२९
विदुषां श्रीमता योगात् सस्था जाता प्रतिष्ठिता । भारतीये पदोपेतं विद्याभवनं सञ्जया ॥	३०
आहूतः सहकाराय सुहृदाः स मुनिः कृतौ । ततः प्रभृति तत्रापि सहयोगं प्रदत्तवान् ॥	३१
तद्भवनेऽन्यदा तस्य सेवाऽधिका ह्यपेक्षिता । स्वीकृता नम्रभावेन साऽप्याचार्यपदाश्रिता ॥	३२
नन्दं निर्धनं चन्द्राब्दे वैक्रमे विहिता पुनः । एतद्ग्रन्थावलीस्थैर्युक्तं तेन नव्ययोजना ॥	३३
परामर्शात् ततस्तस्य श्रीसिंघीकुलभास्वता । भाविद्याभवनं येन ग्रन्थमाला समर्पिता ॥	३४
प्रदत्ता दशसाहस्री पुनस्तस्योपदेशतः । स्वपितृस्मृतिमन्दिरकरणाय सुकीर्तिना ॥	३५
दैवादल्ये गते काले सिंघीवर्यो दिवगतः । यस्तस्य ज्ञानसेवायां साहाय्यमकरोत् महत् ॥	३६
पितृकार्यप्रगत्यर्थं यत्नशीलैस्तदात्मजैः । राजेन्द्रसिंहसुरैश्च संकृतं तद्वचस्ततः ॥	३७
पुण्यश्लोकपितुर्नाम्ना ग्रन्थागारकृते पुनः । बन्धुज्येष्ठो गुणश्रेष्ठो ह्यर्द्धलक्षं प्रदत्तवान् ॥	३८
ग्रन्थमालाप्रसिद्धार्थं पितृवत्तस्य काक्षितम् । श्रीसिंघीबन्धुभिः सर्वं तद्गिराऽनुविधीयते ॥	३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिरं नन्दत्वयि लोके जिनविजयभारती ॥	४०

# सिंधी जैन ग्रन्थमाला

## अद्यावधि मुद्रित ग्रन्थनामावलि

१ मेरुतुङ्गाचार्यरचित प्रबन्धचिन्तामणि मूलग्रन्थ २ पुरातनप्रबन्धसंग्रह ३ राजशेखरसूरिरचित प्रबन्धकोश ४ जिनप्रभसूरिकृत विविधतीर्थकल्प ५ मेघविजयोपाध्यायविरचित देवानन्दमहाकाव्य ६ यशोविजयोपाध्यायकृत जैनतर्कभाषा ७ हेमचन्द्राचार्यकृत प्रमाणमीमांसा ८ भट्टकलङ्कदेवकृत अकलङ्क-ग्रन्थत्रयी ९ प्रबन्धचिन्तामणि-हिन्दी भाषान्तर १० प्रभाचन्द्रसूरिरचित प्रभावकचरित ११ Life of Hemachandrāchārya By Dr G Buhler १२ सिद्धिचन्द्रोपाध्यायरचित भानुचन्द्र-गणिकचरित १३ यशोविजयोपाध्यायविरचित ज्ञानविन्दुप्रकरण १४ हरिषेणाचार्यकृत बृहत् कथाकोश १५ जैनपुस्तकप्रशस्तिसंग्रह-प्रथम भाग १६ हरिभद्रसूरिविरचित वृत्ताख्यान १७ दुर्गादेवकृत रिष्टसमुच्चय,

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## संप्रति मुद्र्यमाण ग्रन्थनामावलि

१ खरतरगच्छगुर्वावलि २ कुमारपालचरित्रसंग्रह ३ विविधगच्छीयपट्टावलिसंग्रह ४ जैनपुस्तक-प्रशस्ति संग्रह, भाग २ ५ विज्ञप्तिलेखसंग्रह ६ उद्घोषोत्तनसूरिकृत कुवलयमालाकथा ७-८ उदयप्रभ-सूरिकृत धर्माभ्युदयमहाकाव्य तथा कीर्तिकौमुदी आदि अन्यान्य अनेक प्रशस्त्यादि कृतिसंग्रह ९ जिनेश्वर-सूरिकृत कथाकोषप्रकरण १० मेघविजयोपाध्यायकृत दिग्विजयमहाकाव्य ११ शान्त्याचार्यकृत न्यायावतारवार्तिकवृत्ति १२ महासुनि गुणपालविरचित जबूचरित्र (प्राकृत) १३ जयपाहुडनाम निमित्त-शास्त्र १४ कोकहलविरचित लीलावती कथा (प्राकृत) १५ अब्दुल रहमानकृत सन्देश रासक (अपभ्रंश काव्य) १६ गुणचन्द्रविरचित मन्त्रीकर्मचन्द्रवशाप्रबन्ध १७ नयचन्द्रविरचित हम्मीर-महाकाव्य इत्यादि, इत्यादि

\* \*

## मुद्रणार्थ निर्धारित एवं सज्जीकृत ग्रन्थनामावलि

१ भानुचन्द्रगणिकृत विवेकविलासटीका २ पुरातन रास-भासादिसंग्रह ३ प्रकीर्ण वाङ्मय प्रकाश ४ भद्रबाहुसूरिकृत भद्रबाहुसहिता ५ सिद्धिचन्द्रोपाध्यायविरचित वासवदत्ता टीका ६ जयसिंहसूरिकृत धर्मोपदेशमाला ७ देवचन्द्रसूरिकृत मूलशुद्धिप्रकरणवृत्ति ८ रत्नप्रभाचार्यकृत उपदेशमाला टीका ९ यशोविजयोपाध्यायकृत अनेकान्तव्यवस्था १० जिनेश्वराचार्यकृत प्रमालक्षण ११ महानिशीथसूत्र-१२ तरुणप्रभाचार्यकृत आवश्यकबालावबोध १३ राठोड वशावलि १४ उपदेशगच्छप्रबन्ध १५ सिद्धि-चन्द्रकृत काव्य प्रकाशखण्डन १६ वर्द्धमानाचार्यकृत गणरत्नमहोदधि १७ प्रतिष्ठासोमकृत सोमसौभाग्य-काव्य १८ नेमिचन्द्रकृत षष्ठीशतक (पृथक् पृथक् ३ बालावबोध युक्त) १९ शीलाकाचार्य विरचित महापुरुष चरित्र (प्राकृत महाग्रन्थ) २० चदप्पहचरिय (प्राकृत) २१ नम्मयासुदरीकथा (प्राकृत) २२ नेमिनाह चरित्र (अपभ्रंश महाग्रन्थ) २३ उपदेश पदटीका (वर्द्धमानाचार्यकृत) २४ निर्वाणलीलावती कथा (स कथा ग्रन्थ) २५ सनत्कुमारचरित्र (संस्कृत काव्य ग्रन्थ) २६ राजवल्लभ पाठककृत भोजचरित्र २७ प्रमोदमाणिक्यकृत वाग्भट्टालंकारवृत्ति २८ सोमदेवादिङ्कृत विदग्धमुखमण्डनवृत्ति २९ समयसुन्दरादिङ्कृत वृत्तरत्नाकरवृत्ति ३० पाण्डित्यदर्पण ३१ पुरातनप्रबन्धसंग्रह-हिन्दी भाषांतर ३२ भुवनभानुचरित्र बालावबोध ३३ भुवनसुदरी चरित (प्राकृत कथा) इत्यादि, इत्यादि

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DEDICATED TO  
**ACHARYA**  
**SHRI JINA VIJAYAJI MUNI**  
WITH PROFOUND RESPECT

*A S GOPANI.*





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## Babu Shri Bahadur Singhji Singhi

My dear, sincere, and noble friend, Babu Shri BAHADUR SINGHI SINGHI, who, under my special inspiration, had founded this SINGHI JAIN SERIES in 1931, in sacred memory of his saintly father, Babu Shri DALCHANDJI SINGHI and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress in course of last twelve years who had, to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the BHARATIYA VIDYA BHAVAN, according to a scheme outlined by me in the latest works published last year in it, is now no more to see the publication of this work! Full one year has now passed since the sad demise of that noble man. This is the first work of the SERIES that is being published after he departed from amongst us. In his revered memory, I am penning few lines here

ON THE 7TH OF JULY, last year (1944) Babu Shri BAHADUR SINGHI SINGHI left his mortal coils at the comparatively early age of fifty-nine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss is personal. My contact with him was a turning point in my life. Whatever I have been able, during the past fifteen years, to achieve in the field of scholarship is due directly to him. The financial assistance with which he backed up my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

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Babu Shri BAHADUR SINGHI SINGHI was born in Azimganj, Murshidabad, in Vikram Samvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhi's father, Babu Shri DALCHANDJI SINGHI, the family firm became a very flourishing concern.

**Babu Dalchandji Singhi**, was born in Azimganj (Murshidabad) in the Vikrama Samvat 1921 (1865 A D), and died in Calcutta on the 30th December, 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of **Messrs Hurisingh Nehalchand** for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale, and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense, and the reputation of the firm in commercial circles was, indeed, unique.

Having thus brought his jute business to the most flourishing condition, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C P), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranakeshi Hydro Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is yet to be developed. His mining firm, **Messrs Dalchand Bahadur Singh** is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading over the districts of 24-Perganas, Rangpur, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally

well-known for his liberality and large heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below

When **Mahatma Gandhi** personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs 10,000

His War contribution in the first world-war consisted in his purchasing War Bonds to the value of Rs 3,00,000, and his contribution at the Red Cross Sales, held in March 1917, under the patronage of H E Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs 21,000, in which he paid Rs 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise, and before this purpose of his could become a reality, he expired

However, BABU BAHADUR SINGHIJI SINGHI, worthy son of the worthy father, in order to fulfil the noble wish of the late

Dalchandji Singh, continued to help institutions like the Jaina Pustaka Pracāraka Maṇḍala, Agra, the Jaina Gurukula, Palitana, the Jaina Vidyābhavana, Udaipur, etc , and also patronized many individual scholars engaged in the publication of Jaina literature. Besides with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Śrī Sukhlalji, (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy, who had also come in close contact with the late Babu Dalchandji Singh, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singh incidentally met the late Poet, **Rabindranath Tagore**, and learnt of his desire to get a chair of Jaina studies established in the Viśva Bhāratī, Shantiniketan. Out of his respect for the Poet, Babu Śrī Bahadur Singhji readily agreed to found the chair (provisionally for three years) in revered memory of his dear father, and pressing and cordially invited me to organize and conduct the same. I accepted the task very willingly, and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet, Rabindranath.

During the period of 10 years of my principalship of the GUJARAT PURATATTVA MANDIR, Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc , which had been lying hidden in the great Jaina Bhandars of Patan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singh, also to start a Series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present **Singhi Jaina Series**.

At an early age Babu Bahadur Singhji joined the family business and by pushing ahead with his father's enterprises, succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhji was

studious and introspective by nature. He devoted all his spare time to study and cultural development. He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copperplates and inscriptions. His manuscript collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jain Swetambara Conference held in Bombay in 1926. Though he had made no special study of law, he was well up in legal matters. On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case, he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm.

Though a highly religious and leading figure in the Jain Community, he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not, he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name.

To the Hindu Academy, Daulatpur, Rs 15,000/  
 to the Taraqi-Urdu Bangala 5000/  
 to the Hindi Sahitya Parishad 12,500/  
 to the Vishuddhanand Sarasvati Marwari Hospital 10,000/  
 to several maternity homes 2,500/  
 to the Benares Hindu University 2,500/  
 to the Jiaganj High School 5,000/  
 to the Jiaganj London Mission Hospital 6000/  
 to the Jain Temples at Calcutta and Murshidabad 11,000/

to the Jain Dharma Pracharak Sabha, Manbhum 5,000/  
to the Jain Bhavan, Calcutta, 15,000/  
to the Jain Pustak Prachar Mandal, Agra, 7,500/  
to the Agra Jain Temple 3,500/  
to the Ambala Jain High School, 2,100/  
for the Prakrit Kosh 2,500/  
to the Bharatiya Vidya Bhavan 10,000/

At the Singhi Park Mela held in Decembar, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor of Bengal and Lady Herbert participated, he donated Rs 41,000/ for the Red Cross Fund

Really speaking, he did not in the least hanker after name and fame even though he was a multi-millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting, coins, copperplates, inscriptions, manuscripts, etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races, visiting clubs, undertaking pleasure trips etc, and they spend enormously over them, but Singhi had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example, just now, indicative of this characteristic of his nature. In the year 1941 he shifted,



like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the present grievous condition of the country as well as the excessive scarcity of the grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhji Singhji could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been daily distributing freely the grains among thousands of poor people who showered blessings on him, and he enjoyed a deep self-satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still however he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multi-millionaire like him should give an appropriate contribution in the war funds. With this view he arranged in the second week of December, 1941, an attractive show, styled **Singhi Park Mela** in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and lady Herbert as well as the Commander-in-chief (now the Governor General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

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As mentioned above, the series was started, in 1931 A D when I worked as a Founder-Director of the Singhji Jain Chair in Visvabhāratī at Shantiniketan, at Singhji's request. It was, then, our aspiration to put the SINGHI JAIN CHAIR and the SINGHI JAIN SERIES on a permanent basis and to create a centre at

Viśvabhāratī for the studies of Jain cult in deference to the wishes of the late Poet Rabindranath Tagore But unfortunately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc which I had to face during my stay of about four years there I shifted, therefore, from Viśvabhāratī to Ahmedabad where I had formerly resided and worked in those glorious days when the GŪJARAT VIDYĀPITH and the PURĀTATTVA MANDIR had been established as a part of the movement for national awakening and cultural regeneration I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits

During this period my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress

In June, 1938, I received, to my agreeable surprise, a letter from my esteemed friend Śrī **K M Munshi**—who was, then, the Home Minister of the Congress Ministry of the Bombay Presidency In that letter he had mentioned that Sheth Śrī Mungalal Goenka had placed a liberal sum of two lacs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that Accordingly, I came here and saw Munshi. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the Purātattva Mandir, I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me We, then, began to draft out a scheme and after some deliberations and exchange of ideas the outline of the BHĀRATĪYA VIDYĀ BHAVAN was settled Accordingly, on the auspicious full-moon day of the Kārttik of 1995 ( V S ) the opening ceremony of the Bhāratīya Vidyā Bhavan took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshi The brilliant achievement and the wide publicity which the Bhavan has been able to secure during his last five or Six years' short period bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshi As I am inseparably linked up with it from the very conception,

I also feel the same amount of joy and interest at the Bhavan's progress as Śrī Munshī, its Founder-President and therefore I have been always offering my humble services in its various undertakings and activities

On the other hand, the Singhī Jain Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it is quite appropriate, now, for me to chalk out lines of its future programme and permanence

As Babu Bahadur Singhī Singhī, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works may more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information and sanctioned it casting merely a formal glance on the account sheets. But he discussed very minutely the details regarding things such as the paper, types, printing, binding, get-up, etc as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life time, he was always ready to spend as much, after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of Śrī

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Munshi, to the effect that if the Singh Jain Series be associated with the Bhāratīya Vidyā Bhavan, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan, unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This well-intentioned desire of Munshi was much liked by me and I conveyed it in a proper form to Singh who was, besides being a Founder-Member of the Bhavan, also an intimate friend of Munshi since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend, life-long companion and co-worker, Pt Sukhlal, who is a well wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singh. Luckily we all four met in Bombay in the bright half of Vaisākh (V S 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshi, to entrust the Series to the Bhavan.

According to that resolution, the publication of the Series thereafter began under the management of the Bhāratīya Vidyā Bhavan under my sole supervision and direction.

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In addition to transferring all sorts of copyright of the Series, Singh also donated a liberal sum of Rs 10,000 which will be spent on erecting a hall, to be named after him, in a prominent place in the Bhavan. In appreciation of this generous donation of Singh, the Bhavan has also resolved to style permanently the Department of Jain Studies as the "*Singh Jain Śāstra Śikṣāpitha*".

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In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singh with the professor whose demand was somewhere about Rs 50,000/- Singh asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long

as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, lucky of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appeared rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sobre mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself, but his eldest son and my beloved friend, Babu **Shri Rajendra Singh** has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs 50,000/- for the purpose.

Singhji began to take keen interest in the progress and development of the Bharatiya Vidya Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshi and mine. In his last visit to Bombay he had also expressed to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works can be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the works in the Series till I and he were alive, wishing me not to worry at all concerning the expenses. He mentioned that

he would not feel satisfied even if the present rate of the publication which is three to four works annually be raised to two works per month. What a noble zeal and a domineering passion for the advancement of learning and literature !

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large scale production of the works in the Series and its extension in pursuance of his eager desire

By the end of 1943 his health began to decline. In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace !

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### Singhi's worthy sons

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is, indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu **Rajendra Singhji**, Babu **Narendra Singhji** and Babu **Virendra Singhji** are treading in the foot-steps of their revered father. It gives me a great pleasure to record here that during the past year on the Series alone they have spent about Rs 20,000/- They also handed over a some of Rs 5000/- to the Indian Research Institute of Calcutta for the publication of the Jain works in Bengali language. In last January these Singhji brothers spent in the sacred memory of their late father and their grandmother who had passed away soon after her son, a big sum of about two lacs for social purposes and for helping the poor with food, clothes, etc

I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs 50000/- for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs 3000/- for the foundation of a Jain Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs 15000/- He liberally gave Rs 5000 at the occasion of the celebration of the 'Virasāsana Mahotsava' in November 1944 which was held by the Digambar Jain Samāj. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sarāk tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the **Singhi Jain Series** and requested me to bring out as many works as possible, at whatever cost so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literature and culture.

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its indological library as **Babu Bahadur Singhji Singhi Library** Further, one of its main halls will bear his name as **Babu Bahadur Singhji Singhi Hall** The Bhavan's Jain Department will also be known as the **Singhi Jain shastra Shikshapith**

9 AUGUST 1945  
BHARATIYA VIDYA BHAVAN,  
BOMBAY } JINA VIJAYA MUNI

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## General Editor's Preface.

I feel highly pleased in presenting before the scholars this work called the *Ristasamuccaya* as the **twenty-first** volume of the **Singhi Jain Series** carefully edited by Prof Dr Amritlal Savchand Gopani, my beloved pupil and learned colleague, with an exhaustive Introduction which abounds in information culled from all available original sources and which evinces his diligent and deep study of the subject

Prof Gopani had submitted this work as a thesis for the Ph D degree to the university of Bombay which has approved it and awarded him the Ph D degree for the same. In stating this I feel doubly glad because firstly, he worked for his thesis under my supervision, direction and guidance and and secondly, he is the first of my pupils to get the Doctorate

Prof Gopani had originally selected "Nānapañcamikahā—a critical study" for his thesis and he has also prepared most of the same work with that view. Along with it he had also started working at my instructions on editing other works among which the *Ristasamuccaya*, a hitherto unpublished work was also one. Formerly I intended to publish it by instalment in *Bharatiya Vidya* our English bi annual. But as his study and editing of the work progressed, he came across many things worth knowing and expounding, concerning the subject. This acquirement of novel material tempted him to devote more seriously to the problem of the subject and go through the whole relevant literature relating it with a spirit of research. As a result he amassed so much original informations of various types that while putting the same in a systematic form, they assumed the size of the present voluminous work. Seeing that it has assumed an accomplished form, I decided to publish it as an independent work in the BHARATIYA VIDYA SERIES

In 1944, Babu Shri Bahadur Singhji Singhji, the founder of the Singhi Jain Series, made up his mind at my instance to hand over the management of the Series to the Bharatiya Vidya Bhavan. While accepting the terms and conditions of

the agreement, the Bhavan authorities resolved that all the Jain works undertaken to be published by the Bhavan, should be published in the SINGHI JAIN SERIES if they conformed to the standard and spirit fixed and maintained by the Series. Accordingly, this work is now published in the SINGHI JAIN SERIES

The *Ristasamuccaya* is an important, precious, typical work of Durgadeva, a Digambara Jain author. It seems that the author had obtained greater proficiency in Jyotis, Nimitta etc. as he was more interested in them. The author's deep knowledge of the subject becomes manifest from the perusal of *Arghakāṇḍa*, another available Prākṛit work of the same author, giving informations from the astrological view point, regarding that aspect of the science of astrology which treats of the rise and fall of the prices of various commodities.

Prof Dr. Gopani has ably shown in this work his painstaking nature, deep study, and original grasp as evidenced through his collection of facts and data from the Vedic, Buddhist and Jain literature as well as European such as Greek, Roman and Early Christian and marshalling them in a due order. When I saw it in such a finished form I just felt why he should not submit it to the University of Bombay as a thesis for the Ph D degree which he did in pursuance of my advice and succeeded in getting the same. I take this opportunity of warmly congratulating him at his success and of blessing him with good wishes that he may be able to add his might to beautifying the noble and lofty ideal of the Series by producing more splendid works in future.

*Gurupūrnima,*  
ASĀDHA, V S 2001  
24th July, 1945

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JINA VIJAYA MUNI

## FOREWORD

This new critical edition of Durgadeva's *Ristāsamuccaya* is being published by the authorities of the Bharatiya Vidyā Bhāvan, Bombay, which is rendering an important service to our ancient Literature and Culture in various ways. It is prepared by Prof. GOPANI, a member of the staff of the Bhavan, and bears clear evidence of the type of the work that is being done there.

Durgadeva was a Digambara Jaina, he was a pupil of Samyamadeva and lived at Kumbhanagara in North India, during the reign of a king called Lakṣmīnivāsa. He composed the present work in Sam 1089. Prof. GOPANI has well shown how this same Durgadeva had also written two other works on allied topics, namely the *Arghakāṇḍa* in 149 stanzas and the *Mantramahodadhī* in 36 stanzas. Both these are in Prākṛit like the present work, the *Ristāsamuccaya*, and are composed in the Gāthā metre. *Rista* is a presage of oncoming death and the *Ristāsamuccaya* is a compendium of the *ristas*, which may be based on various signs seen in one's own body, or on the different events connected with the natural phenomena, or on the nature of the dreams seen in sleep, or on a number of other artificial devices such as the number and nature of the letters which constitute the question about a *rista* put by a Questioner.

The subject is a very interesting one and one is really pleased to find that Prof. GOPANI has expended patient and intelligent labour on its elucidation both in the Introduction and in the Notes. He has briefly attempted to trace the origin and development of it from earliest times both in the Jain and the Non-Jain traditions. In his Introduction, he has carefully compared the contents of the *Ristāsamuccaya* with those of similar older texts on omens and portents and has concluded that the *Ristāsamuccaya* represents an original tradition and that it is the only representative today of this tradition (pp 40-41).

The text is carefully prepared after consulting three different Mss, the variants being given in the foot notes below the text. Full English translation is offered with sufficient explanatory Notes. The Appendix contains extracts from similar older works, whether Sanskrit or Prākṛit, Jain or Non-Jain and is followed at the end by five useful Indices and exhaustive Bibliography. I am sure that the publication will be highly appreciated and will bring credit both to the Editor and to the Publishers.

Shastri Hall, Bombay No 7 }  
 5th October, 1944.

**H. D. Velankar**

## PREFACE

The *Ristasamuccaya* is a small work containing 261 stanzas in Jaina Śauraseni Prākṛit by Durgadeva, a Digambara Jaina writer of the first half of the eleventh century A. D. When I was working in the Oriental Institute at Baroda (1935-6), editing of this work was one of my undertakings. Somehow it was to be left unfinished. Afterwards I joined the Bharatiya Vidya Bhavan at Andheri where I got ample scope and convenience to work again at it and the result is now before the readers in a book form.

The *Ristasamuccaya* of Durgadeva has been catalogued by Aufrecht and referred to by the *Jaina Granthāvali*.

Durgadeva is a master hand at the art of condensing. No treatise in the Jaina or non-Jaina literature is up till now known to have so ably summarised in so short a compass a vast topic like that of prognostics portending death. He is a matter-of-fact writer making a definite statement of his beliefs and conclusions sometimes following and many times going against the established theories. He has impressed me more as an iconoclastic chronicler than as a passive compiler. Looking to his varied gifts and wide range of his experience I have begun to believe firmly that he was in possession of sure traditional knowledge of which we have but scanty information.

I have offered here the detailed results of my studies of three important Mss of this work that were available to me. The constitution of the text which I have done with maximal faithfulness was very much troublesome in view of grammatical and metrical corruptness, material inaccuracies, scribal errors and lacunæ. Looking to the limited material at my disposal I had no other alternative but to offer emendations which I have placed in brackets and which claim to be only tentative. I have attached a Sanskrit Chāyā and an English Translation to ensure easy understanding of the text. All the variants are noted in the foot-notes. Inseition of representative parallel passages in the Appendix gathered from various published and unpublished

works of Jaina and non-Jaina literatures is especially made to give to readers a correct, comprehensive and comparative estimate of the idea of omens and portents. Notes in which comparison and contrast are made at proper places are in a way explanatory. The Gāthārdhasūci and the Indexes of the Introduction, text and also of the parallel passages, which are complementary to each other, have been added at the end. They are followed by an exhaustive Bibliography which provides material to the future workers on the subject. It is hoped that the readers will certainly appreciate their efficiency and importance. The Introduction aims at setting forth various views and theories of omens and portents which were once in vogue in all the cultures namely Greek, Roman, Christian, Mohammedan, Vedic, Jaina and Buddhist. The Science of the Unknown, that of Omens and Portents and also that of the Rituals have much in common between them. A critical study of the thoughts and beliefs concerning prodigies and portents prevalent in different times and climes reveals some interesting basic principles running right through all of them, governing and shaping the origin and development of omens and portents. As this was quite essential I have treated in general all these aspects in the Introduction. It also deals with the description of the MS material and of the method adopted in the constitution and construction of the text. Personal details of the writer and his other works, analysis of the subject, the estimate of the *Ristasamuccaya* with special reference to literature of its type, grammatical and linguistic characteristics, and metrics, have all been critically studied and explained.

I take this opportunity of expressing my heartfelt gratitude to the Editorial Board of the Bharatiya Vidya Bhavan for undertaking to publish this work. I am also thankful to the curator of the Bhandarkar Oriental Research Institute, Poona, to the Director, Oriental Institute, Baroda, and lastly to Pandit Nathuram Premi, the enthusiastic Secretary of the Sarasvati Digambara Jain Bhandar at Bombay for their kindness in promptly lending me the MSS. I must also record my deep sense of obligation to Mm Dr G. H. Oza, Mm Vidhushekhar BHATTACHARYA, Dharmanand Kosambi, and Prof P. V. BAPAT for immediately replying to my letters and offering helpful suggestions and to Pandit Jugalkishoreji MUKHTAR for sending to me, through

Acharya Jinavijayaji, the transcript of the last eight stanzas which were very corrupt I cannot adequately express in words my most heartfelt thanks to Acharya Jinavijayaji, Director, Bharatiya Vidya Bhavan, but for whose able guidance, prompt help in procuring the Mss and inspiring counsel, I would not have been able to do full justice to the work For occasional hints I also feel indebted to my friend and colleague Prof Dr. A D PUSALKAR, Assistant Director, Bharatiya Vidya Bhavan Last but not least to Prof H D VELANKAR my sincere thanks are due for writing a foreword to this book in spite of his indifferent health and manifold activities, literary and professional

In conclusion, I crave indulgence of my readers for the errors and shortcomings of which none is more conscious than myself as this is my first modest attempt at editing

Bharatiya Vidya Bhavan,  
Bombay 7,  
7th Foundation Day,  
Kārttika Pūrṇimā,  
V S 2001

A S. Gopani

## Abbreviations

<i>AA</i>	<i>Āitareya Aranyaka</i> , Ed A B KEITH, Oxford,
<i>AB</i>	1909 <i>Āitareya Brāhmaṇa</i>
<i>Ach</i>	<i>Anti-christ</i> by E Renan, Paris, 1876
<i>ACSS</i>	<i>Arhatcūdāmanisārasatikā</i> of Bhādiabāhu, Mahāvīra Granthamālā, no 6, Pub S K KOTCHA, Dhula, 1992 (V S )
<i>AGS</i>	<i>Āśvalāyana Grhyasūtra</i>
<i>AMg</i>	<i>Aidhamāgadhī</i>
<i>Apabh</i>	<i>Apabhramsa</i>
<i>ApS'S</i>	<i>Āpastamba Śrautasūtra</i>
<i>ĀS</i>	<i>Āmbhasiddhi</i> of Udayapiabha, Pub Bhimsī Maneck, Nīnayasagar, Bombay, 1918
<i>AV</i>	<i>Atharvaveda</i>
<i>BDS</i>	<i>Baudhāyana Dharmasūtra</i>
<i>BI</i>	Bibliotheca Indica, Calcutta
<i>BORI</i>	Bhandarkar Oriental Research Institute, Poona
<i>BT</i>	<i>Brhattippanikā</i> , JSS, Vol I, no 4, p 157
<i>BV (Eng)</i>	<i>Bhāratīya Vidyā</i> (English biannual)
<i>BV (Guj-Hindī)</i>	<i>Bhāratīya Vidyā</i> (Gujarātī-Hindī quarterly)
<i>CC</i>	<i>Catalogus Catalogorum</i> of Aufrecht
<i>CS</i>	<i>Caraka Samhitā</i> of Carak, Ed J T ACHARYA, Nīnaya-sagar, Bombay, 1935
<i>DP</i>	<i>Daśaprahāra</i> , Āgamodaya Samitī Series, no 46, Surat, 1927
<i>DS</i>	<i>Dharmasindhu</i> of Kashinath PADHYE, Trans Kanji Valji SHASTRI, Nīnayasagar, Bombay, 1926
<i>GGs</i>	<i>Gobhila Grhyasūtra</i>
<i>GL</i>	<i>Gāthālakṣana</i> of Nanditadhyā, Ed Prof. H D VELANKAR, <i>Annals</i> , BORI, Vol XIV, Pts I-II, pp 1-38
<i>GPS</i>	<i>Grammatik der Prākṛit-sprachen</i> , by R. PISCHEL, Grundriss, 1, 8 Strassburg, 1900
<i>HGS</i>	<i>Hiranyakesin Grhyasūtra</i>
<i>HN</i>	<i>Historia Naturalis</i> of Pliny, Ed E A SCHWANBECK, Bonn, 1846
<i>IA</i>	<i>Indian Antiquary</i>
<i>IE</i>	<i>Indian Ephemeris</i> of L D Śwamikannu PILLAI, Madras, 1922



- IG* *Imperial Gazetteer of India*, Oxford, 1908, New Edition
- IWD* *Irish Witchcraft And Demonology* of St John D. SPYMOUR, Dublin, 1903
- JAOS* *Journal of the American Oriental Society*
- JC* *Jātakacandrikā* of Yājñikanātha, Trans H M JANI and M K JOSHI, Ahmedabad, 1939.
- JG* *Jaina Granthāvali*, Pub Śvetāmbara Jain Conference, Bombay, 1909
- JSS* *Jain Sāhitya Samśodhaka* (quarterly), Ed Muniraja Jinavijayaji, Bharat Jain Vidyalaya, Poona Now defunct
- JSSI* *Jaina Sāhityano Sanksipta Itihāsa* of M D DESAI, Bombay, 1933
- KauS* *Kausika Sūtra*
- KD* *Kavīdarpana*, Ed Prof H D VELANKAR, in the *Annals*, BORI, Vol XVI, Pts I-II
- KJ* *Kālayāna*, of Śambhunātha, Ms in the Baroda Oriental Institute, Mss Library, Acc no 9726 Sub ३४८
- KS* *Kāsyapa Samhitā* of Viddhajīvaka, Nepal Sanskrit Series, no I, Nityayasagari, Bombay, 1938
- LS'S* *Lātyāyana S'rautasūtra*
- MatP* *Matsyapurāṇa*, Ānandāsrama Sanskrit Series, no 54, Poona, 1907
- MBh* *Mahābhārata*, Chitrashala Press, Poona, 1932, 1st Edition
- MK* *Maranakandikā*, Unpublished work referred to by Durgadeva in the *RS*
- MP* *Milindapanho*, Ed V TRECKNER, James G. Furlong Fund, no 5, 1928
- NJC* *Nanapatyayacaryā* of Narapatikavi, with the commentary of Harivamsakavi, Vyankateshvar Steam Press, Bombay, 1991 (V S )
- ON* *Oghanvryuktā* of Bhadrabāhu, Āgamodaya Samiti, no 17, Surat, 1976 (V S )
- Plu* Plural
- PP* *Prākṛit Paṅgala*, Ed Chandra Mohan GHOSH, BI, Calcutta, 1900

- PSU* *Pravācanasāroddhāra* of Nemicaṇḍia, Devachand Lalabhai Jain Pustakoddhāṇaka Fund, Surat
- PV* *Prākṛit Vyākaraṇa* of Hemacandīa, Ed Dī P L VAIDYA, Āḥatamatapiabhākāṇa Series, no 6, Poona, 1928
- QN* *Quaest Naturalis* of Seneca
- 11 *RBEW* *Report of the Bureau of Ethnology, Washington* by Doisey
- 18 *RBEW* *Report of the Bureau of Ethnology, Washington*, 1899, by E W NELSON
- RS* *Ristasamuccaya* of Durgadeva (the present work)
- RV* *Rgveda*
- S'B* *Śatapatha Brāhmaṇa*
- S'GS* *S'āṇkhyaṇa Grhyasūtra*
- Sing Singular
- SRS'* *Samvegavṛṅgasālā* of Jinacandīa (unpublished work)
- SS* *Susruta Samhitā* of Suśruta, Ed J T ACHARYA & N R ACHARYA, Nirṇayasagari, Bombay, 1938
- TAS* *Tattvārthādhigamasūtra* of Vācaka Umāśvātī, Ed J L JAINI, Bibliotheca Jainica, Vol II, Arrah, 1920
- UBPK* *Upamatiḥhavaprapaṇcākaṭhā* of Siddharsi, Ed H JACOBI, BI, Calcutta
- VP* *Vāyupurāṇa*, Ānandāsrama Sanskrit Series, no 49, Poona, 1905.
- VRS'* *Vasantarājyaśākuna* of Bhatta Vasantarāja with the commentary of Bhānucandra Gaṇī, Pub. Shridhar Jatashanker, Jaipur, 1940 ( V. S )
- VS* *Vāraṇ Samhitā* of Varāhamihira, Trans Baladevaprāsād MISHRA, Vyankateshvar SteamPress, Bombay, 1997 ( V. S. )
- YR* *Yogarātnākara*, Ed K R. NAVARE, Nirṇayasager, Bombay, 1932
- YS'* *Yogasāstra* of Hemacandra, Trans Pannyāsa Kesaravijaya Gaṇī, Vijayakamalakesara Series, no 5, Bombay, 1980 ( V S ), 4th edition
- YS* *Yogasūtra* of Patañjali, Ānandāsrama Sanskrit Series, no 47, Poona, 1932





# INTRODUCTION

## 1 Critical Apparatus

The following Ms material has been used in this *editio princeps* of the *Ristasamuccaya* (RS)

B This is a photo-copy of the Ms written in Devanāgarī script revealing a predominating influence of Jaina Śaurasenī Prākṛit. It was procured on loan from the Oriental Institute, Baroda. Its acc no is 13190 under subject “Jaina” in the Sanskrit section and its extent is 11 folios or 20 pieces. It is styled *Kālayāñāna*<sup>1</sup>. The original Ms of which this photo-copy is made was written by one Munī Śrī Samudra at Medinīpura and was in possession of Pandit Sumatīcandra Gaṇī as is clear from the last line<sup>2</sup>. It is complete in 259 stanzas<sup>3</sup>. Its handwriting is good and uniform throughout though there are some lacunæ here and there. The copyist seems to be cautious but he has inherited, no doubt, some mistakes from the copy before him. For the most part, the scribal errors are metathetical, haplographical and orthographical. Its first page has twelve lines while all the remaining (except the last which has got ten) have thirteen lines each. Roughly thirty-seven letters are accommodated in each line. At many places especially from stanza 11 right upto 20, from 162 upto 176, from 200 to 208 the Ms is not at all legible. It begins with ॐ नमः श्री जिनाय । पणमतसुरासुरमउल्लिरयणवर-किरणकतिविच्छुरिअ । and ends with सिरिसतिनाहुवणे मुणिभवियसम्मउळे रंमि ॥

P This is a second Ms obtained on loan from the Government collection preserved at the Bhandarkar Oriental

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1 This very title appears in the entries of the BT, CC and JG

2 इति श्रीसेदिनीपुरवरनगरे लिखित मुनिश्रीसमुद्रेण । प सुमतिचद्रगणि ।

3 The numbering of stanzas has been wrongly done here in this Ms. It is corrected in the edition.

Research Institute, Poona It is titled the *Ristasamuccaya*<sup>1</sup> Its accession number as stated on the cloth cover is 392 of 1879-80 (new no 35) It has got five folios or ten pages written on both the sides Each page, except the last which has  
 5 got twelve lines exclusive of *Dvāragāthā* and six additional stanzas, contains eighteen lines of approximately sixty letters each The Ms is in a fairly good order, is in Devanāgarī script, is legible throughout and the text is largely under Jaina Māhārāstrī influence There are less scribal errors but lacunae  
 10 are the same The total number of stanzas comes upto 258<sup>2</sup> The Ms opens with नम श्री सर्वज्ञाय । पणमतसुरासुरमउल्लिरयणवरकिरणकतिविच्छुरिञ्ज । and closes with सिरिसतिनाहभवणे मुणिभविद्यसम्मउळे रम्मे ॥ There are seven more gāthās at the end the first of them being a *Dvāragāthā* But they seem to have been added later as they reveal a different  
 15 hand altogether In the margin there are marginal notes in Sanskrit at three places This Ms belongs to a different family as it shows at many places strong influence of Jaina Māhārāstrī Prākṛit It is also not a direct copy of B as stanza 28 which is a quotation in Sanskrit in B is not to be found there in this Ms  
 20 Moreover, on the strength of marginal notes and the *Dvāragāthā* and six additional stanzas it can be said with a fair amount of certainty that both the Mss represent different families In other words, this Ms is a rendering in Māhārāstrī Prākṛit of the original with marginal notes, *Dvāragāthā* and additional  
 25 stanzas inserted thereto later on

S This Ms styled S was kindly procured for me by Acharya Jinavijayji 'from Ailaka Pannalaji Digambara Jain Sarasvatī Bhavan (Bombay) through Pandit Nathuramji PRAMI I am most thankful to both of them

30 Its title is अरिष्टाध्याय and the number is  $\frac{1527}{388}$  It contains 203 stanzas in Jaina Śaurasenī Prākṛit It is quite a new paper Ms written by Jagaram, a Digambara Jaina, in 1981 (V S) in 10 folios measuring 1' x 6 7" Each page has ten lines invariably and each line contains about 44 letters The script is  
 35 Devanāgarī and the handwriting uniform and beautiful

It is well preserved, is quite new (it is only nineteen

1 It is so entered in the printed catalogue of the Mss of the BORI, Poona Though there is a difference of titles in both the entries, the subject treated is the same

2 Some stanzas have not been numbered while some have been doubly numbered This anomaly has been removed in the edition -

years old) and in good order. It has lacunæ in stanzas 15, 16, 20, 190, 193, and 194. The copyist is possibly careful but his copy appears to have inherited some mistakes from the original. It opens with ६० ॥ ॐ नमः सिद्धेभ्यः ॥ पणमतसुरासुरमंडलिरयणवरकिरणकतविच्छरिभः । and ends at पद्मो हि रेहभक्तविविज्ज एयाहिण तत्थ ॥ २०३ ॥ The mantra is considered and numbered as a stanza (see stanza 71). Stanzas 125 and 127 are not found in this Ms.

There are orthographical peculiarities but they are trifling to be noted here. The Ms preserves Śauraseni characteristics as it employs द for त and झ and ञ (as in पक्खालिअ and बधित्ता) for त्वा. AMg influence is there but it is rarely seen while Apabh influence is abundant as in such forms as अहवद् for अथवा, जेम for यथा, जि for एव and चएवि for लत्तवा. The forms like छया in Nom and Acc both in sing and plu are, doubtless, indicative of strong Apabh influence. It makes use of ण for initial and non-initial न and यश्चुत्ति is almost always resorted to.

The Ms was of special service to me, though it contained scribal errors more than B and P. In short, it always helped me exactly at places where B and P disappointed me regarding meaning and legibility.

There were two other Mss which also were obtained from the aforesaid Bhāṇḍār. The peculiarity of one contained in having a slipshod Gujarati gloss over a line which was often misleading. Every word was an error and thus it gave me no help in editing. Moreover, it was incomplete. The other Ms was entirely of the P group and for this reason I did not utilize it. I came to know that Pt Jugalkishoreji Mukhtar had got a manuscript of this work. I therefore approached him through Acharya Jinavijayji to whom he wrote that he would be sending a transcript only of those stanzas which were found corrupt or illegible by me. I sent him, consequently, those stanzas a transcript of which was immediately and kindly supplied to me by him but it solved no difficulty of mine as I could see from the transcript of those stanzas sent to me that it belonged definitely to the P group.

## 2. Presentation of the Text

I had to work with the scanty material afforded by these three Mss which belong to different families. This little material also was not wholly without defects. Variants which should be called genuine or crucial are very few. Most of the

readings are nothing but linguistic transformations, scribal lapses or their possible inferences. The portion which was illegible in B was legible in P and S thus the difficulty in presenting the text of this part could be avoided. But as the edition of this text is appearing only for the first time and as there was no commentary available, I had no opportunities to benefit myself of the suggestions from other sources. Lastly, the fact that no other work of this author has up till now seen the light of the day increased my troubles all the more in understanding and appreciating the text and the author's characteristics in a better manner.

The above-mentioned circumstances forced me to handle the text with utmost carefulness and conservatism. By collating I was able to get rid of most of the scribal, metathetical, orthographical and haplographical errors. I have also tried in my humble way, wherever practicable, to fill up common lacunæ the possible arguments regarding which are given, when imperative, elsewhere, especially in the Notes. I have based the text on B and S as they have preserved some of the outstanding characteristics of Jaina Śauraseni Prākṛit in which the text was originally composed. I had to fill up the illegible and the incomplete portion of B and S from P as I said before. Thus it would at once strike that the edition presents an admixture of the characteristic features of both the Prākṛits, namely, Jaina Śauraseni and Jaina Māhārāstri. When there was a radical difference in all the three Mss (which was very rare) I selected a reading that appealed to me more and consigned the others to the footnotes. Where the text was corrupt and obscure so much so that it baffled my wits, I have put a question mark. When I found an agreement in all the Mss on common errors I had to risk emendations and make additions which are placed in brackets, small and square, in the text and which are merely tentative. They are made more or less to remove the errors of the scribes and not to improve on the author. But when the Mss united on a doubtful reading which was not the slip of the scribe, I have sometimes kept it as it is from the standpoint of metrical exigencies. Metre was to be first looked to. Even a better reading had to be discarded if it violated the scheme of the Metre. Initial ण or ण and ञ or ञ (for ञ) were selected by majority as no Mss preserved one or the other uniformly. Common scribal errors were plentiful and I had, therefore, to emend



the text freely in order to remove them I have explained the reasons of my emendations and additions in the Notes wherever it was desirable While rendering the stanzas into Sanskrit in the *chāyā*, I have kept the Sanskrit idioms, usages and conventions before my mind English translation is strictly literal Thus I<sup>5</sup> have tried my best to present a faithful record of the text-tradition from the three available Mss and have exerted my utmost to do justice within the scope and limitations of the material

### 3 Durgadeva and His Works

We know practically nothing about **Durgadeva** and his works No epigraphic and literary references throw any light<sup>1</sup> on this hitherto unknown writer Under these circumstances we have merely to rely on the internal evidences and on what has been said by the author himself in this compendium

(1) **DURGADĒVA** Three names having Durga as the first counterpart are known in Jaina literature In the *CC*<sup>1</sup> there is a reference to the *Sastisamvatsara* composed by one Durgadeva. This very book has also been alluded to by Mm Meghavijaya in his *Varsaprabodha*<sup>2</sup> which describes it to have been written in the form of a dialogue between Pārtha and Durgamuni After a careful perusal it can be definitely said that this Durgamuni is<sup>2</sup> not our Durgadeva who is the author of the *RS* In the *ĀS*, we come across a reference to Durgasimha who is also found different from our author Mr DESAI in his book mentions one Durgasvāmi as a pupil of Dellamahattara and a guru of Siddharsi, the famous writer of the *UBPK*<sup>3</sup> This also cannot be identified with our<sup>2</sup> author In the *BT*,<sup>4</sup> there is a very reliable reference to the *Kālayāna*, *Arghakānda* and *Manṭamahodadhī* as the works of Digambara Durgadeva The above-mentioned *Kālayāna* is nothing else but the *RS*<sup>5</sup> These details obtained from the *BT* regarding Durgadeva and his two more works are quite convincing It settles two facts, namely, Durgadeva was a Digambara Jaina and he had written, besides the *RS*, two more works

1 p 680

2 Trans Popatlal Sakarchand Shah, Kikabhat's Pole, Ahmedabad, 1939

3 *JSSI*, para 248

4 *JSS*, Vol 1, No 4, p 157 Note that the *BT*, *CC* and *JG* refer to it as the *Kālayāna* while the printed catalogue of the Mss of BORI refers to it as the *Ristasamuccaya*

5 See footnote 1 on page 1 and 1 on page 2 of the Intro

on the allied subjects Durgadeva calls himself the pupil of Samyamadeva, who was the pupil of Samyamaseṇa whose guru was Mādhavacandra<sup>1</sup> Durgadeva undertook the composition of the *RS* in pursuance of the directions received from Samyamadeva<sup>2</sup>

(11) KUMBHANAGARANAGAKA AND LAKSMINIVĀSA Durgadeva had finished this epitome at Kumbhanaganaga ruled over by Laksmīnivāsa, in a fine temple of Śāntinātha, on the eleventh of the bright half of Śrāvana when the moon was in the constellation called Mūla, in the year 1089<sup>3</sup> My suggestion that Kumbhanagara cannot be anything but Kumher or Kumbher or Kumbheri near Bharatpur has been supported in clear terms by Mm Dr G H OJHA who further adds that Laksmīnivāsa referred to in the text may be an ordinary chieftain and also agrees with me in my belief that Durgadeva must have written this work in Jaina Śaurasenī Prākṛit as Kumher or Kumbher or Kumbheri is near the Śūrasena country where there is every possibility of Śaurasenī being used<sup>4</sup> Kumbhanaganaga cannot stand for Kumbhalagarh as the fortress was built after Durgadeva's times<sup>5</sup> Nor can it be Kumbhalavihāra founded by Kumbho Rānī in a fort named Macinda<sup>6</sup> Thus I firmly hold that Kumbhanagara of the *RS* is the modern Kumher or Kumbher or Kumbheri near

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1 See st 254 of the text

2 See st 255

3 See sts 260 and 261

4 In his letter of 28th, March, 1941 Mm Dr G H OJHA, writes to me as follows from Ajmer —

“As for the Kumbhanaganaga, as the book is written in Jaina Śaurasenī Prākṛit, the name may be identified with Kumbher near Bharatpur as it lies very near the Śūrasena country As regards the king named Laksmīnivāsa, he was probably some petty chief of Kumbhanaganaga”

5 The same letter quoted above goes on as under —

“I am definite that it does not stand for Kumbhalagarh for this fort was built by Mahārana Kumbha of Mewar in 1458 A D whereas the book was written in the 11th century A D”

6 *JSSI*, para 830

7 See *Samsodhaka*, pub Bhaskar Vaman BHAT, Dhulia, Vol 12, No 1, p 103 In the Notes, p 94, Vol 11 is a misprint for Vol 12, No 1 This Kumbher is a headquarter of a Tahsil of the same name in the state of Bharatpur which is divided into two districts or Nizamats, namely, Bharatpur and Dig The Dig district has got five Tahsils, such as, Dig, Kaman, Kumbher, Nagar and Pahari Kumbher is about eleven miles away north-west of

Bharatpur which falls about the precincts of the Śūrasena country In the days of Durgadeva, the city would have been located at the foot of a hill on which our author finished the *RS* in a temple of Śāntinātha, an abode of bliss for men and monks The name of Laksmīnivāsa is not to be found in the dynastic lists 5 He may be a petty chieftain<sup>1</sup>, either a Jāt or a Jādon Rajput It should be remembered at this juncture that the present rulers of Bharatpur who are Jāts of the Sinsinwār clan claim to have descended from Madan Pāl, a Jādon Rajput and the third son of Tahan Pāl who ruled at Bayānā in the eleventh century<sup>2</sup> 10

(111) DATE OF COMPOSITION According to the author's own statement contained in St 260, the *RS* was finished on the eleventh of the bright half of Śrāvana when the moon was in the Mūla constellation in the year 1089 According to *IE*<sup>3</sup>, it was Friday, July 21, 1032 A D and the constellation was Jyesthā<sup>15</sup> for seventy-two minutes after sunrise, the remaining part of the day was occupied by Mūla, if we take the year to be one of the Vikrama Samvat Curiously enough, the same constellation, namely, Mūla falls on the eleventh of the bright half of Śrāvana in the year 1089 of the Śaka Samvat also, the corresponding English<sup>20</sup> date being Saturday, July 29, 1167 A D<sup>4</sup> As the day was wholly occupied by Mūla in the year of the Śaka Samvat one would like to take the Samvat mentioned in the stanza as the Śaka Samvat but we shall see just now that the Samvat used here in the stanza is the Vikrama Samvat and not the Śaka Samvat<sup>25</sup> The fact that the constellation Jyesthā ruled for seventy two minutes after sunrise and not Mūla, if we take the year to be one of the Vikrama Samvat, can be satisfactorily explained by taking the stanza to mean that the exact moment of the completion of the *RS* was occupied by Mūla, in other words,<sup>30</sup> Durgadeva finished the *RS* at any time of the day after seventy-two minutes, the period of Jyesthā, had passed after

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Bharatpur city The town is surrounded by a mud wall and a ditch It is said to be taking its present name from its founder, Kumbha, a Jat of the village of Sinsini about six miles to the north-west (See *IG*, Vol 16, p 22) Round the city, a fort was built by one Badansingh (See *Mahār āstrīya Jñāna kosa*, Vol 11, pp 558-559)

1 See footnote 4 on page 6 of the Intro

2 *IG*, Vol 8, pp 74-75

3 Vol III, p 67

4 *op cit* p 337

sunrise There is another consideration also and it is this that there is some possibility of error in calculating and on this ground we can neglect so short a period as seventy-two minutes and suppose Mūla to be occupying the whole day Thus the custom of naming the constellation of the day after that constellation which is at the time of sunrise will also not be violated The reasons for taking the year mentioned as one of the Vikrama Samvat are many In the first place it was customary with the authors to mention the word Śaka, if they meant Śaka Samvat<sup>1</sup> Thus in absence of any specific hint, the usually accepted Samvat is the Vikrama Samvat Secondly the author's use of the *Pūrnimānta* months not only strengthens my inference that he was a Northerner but it also proves that the Samvat used by him is the Vikrama Samvat and not the Śaka<sup>2</sup> Thirdly, it was the Vikrama Samvat that was current in the Western and Northern India<sup>3</sup> Swamikannu Pillai's statement to the effect that in the Śaka Era the months used were generally *Amānta* but *Pūrnimānta* in Northern India<sup>4</sup> has got to be interpreted only contextually in view of KEILHORN's decisive conclusion on inscriptional evidence that the months used in the Śaka Samvat were almost always *Amānta*<sup>5</sup> Thus the year 1089 used by our author is to be taken as the year of the Vikrama Samvat and we should have no objection in believing that the actual moment of the completion of the *RS* fell within the period of Mūla which occupied the whole day excepting initial seventy two minutes

(1V) DURGADEVA'S OTHER WORKS (a) *Arghakāṇḍa* I have mentioned before that Durgadeva had written the *Arghakāṇḍa* also<sup>6</sup> The line अर्घकाण्ड दुर्गदेवीय अ १०-१४७ occurring in the *BT* bears it out<sup>7</sup> Moreover, the first two stanzas of the *Ms* prove

1 Acharya Jinavijaya *Kuvalayamālā*, *BV* (English), Vol 2, Pt 1, p 87, 26th stanza —

सगकाले बोलिणे बरिसाण सयदि सत्तहि गणहि ।

एकदिणे पूणेहि रइया अवरणह्वेलाण ॥

(*Ms* of the *Kuvalayamālā*)

2 See Notes on st 235, p 89 as well as *IL*, Vol I, Part I, p 53

3 *IL*, loc cit, Acharya Jinavijaya *Kuvalayamālā*, *BV* (English), Vol 2, Pt 2, p 218

4 *IL*, loc cit

5 *IA*, 1896, pp 271 f

6 See footnote 4 on page 5 of the Intro

7 *Ibid*,

beyond doubt his authorship of it<sup>1</sup>. It also is in Jaina Śauraseni Prākṛit and contains 149 stanzas, devoted to the description of different astronomical and astrological circumstances and conditions leading to the rise and fall in prices of various commodities, articles of food, drink and daily use, of animals and others. It passingly refers also to certain astronomical occurrences foreboding famine or foretelling abundance of provisions etc. The schemes of *Udṇurisa* and *Samvachcharapurisa* have also been found briefly outlined

(b) MANTRAMAHODADHI The line मन्त्रमहोदधि, प्रा० दिगंबरश्रीदुर्गे ॥ देवकृत म० गा० ३६ occurring in the said *BT* leaves no doubt regarding Durgadeva's authorship of the work<sup>2</sup>. It also makes clear that Durgadeva was a Digambara Jaina and that the work was written in Prākṛit. I had no access to this work and hence I am unable to make any statement concerning it. Still, however, it should be said in this context that the mantras as they are found in the *RS* and which are about eight in number, and which have a Jaina as well as, to a small extent, a Brāhmanic background, reveal original colour. Thus it is my inference that so far as the mantras also are concerned, Durgadeva is a representative of a distinct tradition.

(v) APPRECIATION AND ESTIMATE The author himself had had some glimpses of his fast approaching end<sup>3</sup> and therefore he was in a hurry to dash off this work which was completed in course of three days<sup>4</sup>, as he states. So we may safely take this as his last production in which his views on omens and portents had finally stabilized. As previously said, the *BT* recognizes Durgadeva as a Digambara Jaina<sup>5</sup> and the Digambara Jaina writers almost exclusively employ Jaina Śauraseni Prākṛit in their literary compositions<sup>6</sup>. This consideration which is entirely well-grounded tempted me to believe that Durgadeva also must

1 नमिऊण वडुमाणं सयमदेव नरेदशुषपाव ।  
बोच्छामि अग्रकद भणि( वि° )याण दिय पयत्तेण ॥ १ ॥  
विरयुपरपराय कमागया एत्थ सयलससत्थ ।  
लद्धूण मण( 'पु° )अलोय निदिट्ठ दुग्गाएवेण ॥ २ ॥

(From the Ms of the *Arghakāṇḍa*)

2 See line 27 on page 5 of the Intro

3 See st 243 of the text

4 See st 253 of the text

5 See line 28 on page 5 of the Intro

6 e.g. Kundakunda of his *Pravacanasūtra*, *Samayasūtra* etc

have composed the *RS* in Jaina Śauraseni Prākṛit and this is why I have kept the Baroda Ms as my model in basing the text as it has honestly preserved the Śauraseni specialities

As said before Durgadeva calls himself the pupil of Samyamadeva who was the pupil of Samyamāsena whose guru was Mādhavacandra<sup>1</sup> Durgadeva undertook the composition of this little work in pursuance of the directions received from Samyamadeva<sup>2</sup> It is unwarranted to say anything about the *gaccha* to which he belonged in absence of any remarks by him regarding that point Still, however, I am personally of a firm opinion that he, doubtless, did not belong to that high order of Digambara monks who observe rigid discipline and practise very hard austerities From the viewpoint of spiritual excellence as well as intellectual acquisitions he was far inferior to Kundakunda or Samantabhadra or Pūjyapāda Nor was he a Digambara layman, pure and simple But he stood somewhere between the two In other words he was something like a Yati or a Bhattāraka<sup>3</sup> There was a regular class of such Yatis or Bhattārakas who stood midway between the two extremes of a monk and a layman as a connecting link They were in possession of definite traditions There were also well-organised *gacchas* of these Yatis or Bhattārakas but it is unsafe to say to which such a *gaccha* Durgadeva belonged He has simply given the names of his guru and grand guru It seems quite convincing that he had studied much and his intellect roamed over a wide range of learning which he efficiently compressed in 261 Sts<sup>4</sup> This much is also certain that he had seen and studied the *MK*

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1 See st 254

2 See st 255

3 The word देवजई in st 258 can also be rendered into देशयति which is a Jaina technical term and means that class of people who have accepted partial monkhood It is just the opposite of सर्वविरति The देशयति or the देशविरति were allowed certain conveniences which were denied to the सर्वविरति These देशविरति were popularly known as the यति among the Śvetāmbara Jains and as धुलक, देलक and भट्टारक among the Digambara Jains Thus we can state that Durgadeva was neither a monk in the strict sense of the term nor a layman, pure and simple, though it should also be noted in this connection that the use of the word यति is almost always used with reference to the Śvetāmbaras This and the use of पचगसङ्गम and णीसेसुद्धगम as well as the absence of any mention, direct or indirect, of the fundamental doctrines of the Digambaras can be employed as arguments to prove that the author was perhaps a Śvetāmbara Jaina though I personally hold the opposite view

4 See sts 253 and 255

in all its aspects<sup>1</sup> It is not definitely known what this *MK* is and by whom it is composed Its very title is sufficiently suggestive of its being a booklet on Death Durgadeva seems to have made a capital out of this At the same it is also true that he has not simply copied down just<sup>2</sup> after the manner of a plagiarist but he has also expressed his original remarks at many places

Samyamadeva the guru of Durgadeva was quite proficient in logic and philosophy He had obtained perfect mastery in the science of ephemeris and had an admirable command on vocabulary He was not only an erudite scholar but a politician of a high order and in the art of debates he was a master wrangler<sup>3</sup> Even though he had been such a sound scholar he was meek<sup>4</sup> also and this added value to his scholarship

Durgadeva had had the luck to learn at the feet of such a master He was of a spotless character<sup>4</sup> His intellect was purified by the water of knowledge His guru had gone through the whole canon and it is but natural that he might have handed over the traditional canonical knowledge without reserve to Durgadeva who was a deserving pupil Samyamadeva seems<sup>5</sup> to have lovingly initiated him in a variety of scriptures and sciences Secret of the science of disputation was also obtained by Durgadeva who succeeded in levelling down the disputants by his convincing logic and impressive orations, thereby in a way enlightening and turning round the people who were misguided<sup>5</sup> 2. All these varied gifts and covetable acquisitions brought him fame and name Durgadeva, like his guru, was very humble

1 See sts 16 and 139 as well as section 4 of the Intro

2 See st 257 This is also corroborated by the following lines of the *Arghakāṇḍa* —

आसी पत्न्य महीयले सुविदिदो सत्यत्थपारगणो  
नामेण सिरिसयमाह विबुहो नाइग्गमधक्करी ॥ २४८ ॥  
(from the Ms)

3 See st 254

4 Compare the following line of the *Arghakāṇḍa* —

× × × × ×  
नामेण सिरिदुग्गएव सुकई चारित्तचूडामणी ।  
× × × × ×  
× × × × - × - ॥ २४९ ॥ (from the Ms.)

5 See st 258



even though he was, as he describes himself, a versatile genius holding command on a number of subjects. We become aware of this princely characteristic of his temper when he says that those who are skilled in the Science of Omens and Portents should correct what has been said by him out of ignorance or arrogance and then publish it<sup>1</sup>. He was fully conscious of such shortcomings especially in view of the fact that the composition was hurried off in course of only three days. At the same he was also quite confident of the sterling merit of his production and therefore he says that it is bound to remain reputed as long as there is Meru, moon or sun<sup>2</sup>. Thus in conclusion we can settle four points without any controversy, namely, (1) Durgadeva was a Digambara Jaina writer, (2) he has used Prākṛit language in almost all his three compositions known to us, (3) he was a writer of treatises and not of big works and lastly (4) he was a writer of mystic sciences, magic, commercial astrology etc. There is no literary and epigraphic evidence available that can throw more light than this regarding Durgadeva, his life and works.

#### 4 Maranakandikā

The *RS* makes it abundantly clear that Durgadeva had seen and studied the *MK* in all its aspects<sup>3</sup>. Not only that but he has also made a free use of it, as he did of other works also bearing on the subject, in composing the *RS* as is clear from his own statement<sup>4</sup>. I got a clue to this work from the *Anekānta*<sup>5</sup> and got the Ms from Delhi<sup>6</sup>. But to my surprise I found no difference between the *MK* and the *RS* excepting some very negligible variants and positional differences of the stanzas. Also the entry in the *Anekānta* gave me to understand, as I believed, that the *MK* was by a different and an earlier writer. In it the sts 3 to 15 of the *RS* have not been found. It consists of 146 sts. The last stanza of the *MK* tallies with the 162nd of the *RS* and there

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1 See st 256

2 See st 259

3 See sts 16 and 139 of the text

4 *Ibid*, also see Notes on st 16, p. 75 and p 91

5 1941, October, Vol 4, no 9, p 499

6 Digambara Jaina Sarasvatī Bhavan Pañcayati Mandir, Masjid Khajur, Delhi. The Ms no is 16



the work ends. The last line as found in it runs as follows—  
 इति श्री मरणकरडिका समाप्ता ।<sup>1</sup> The remaining portion, from stanza 163 to 261, of the *RS* has been omitted in the *MK*. Considering the difference in titles of the *MK* very minor<sup>2</sup>, this anomaly can be satisfactorily explained only in two ways by either taking the *MK* as a work by an earlier writer or that Durgadeva composed it stopping at 146th stanza and giving the name of the *MK* to that portion. Subsequently he might have enlarged it upto 261 sts and might have given the title of the *RS* to the whole portion. In taking up the second suggestion, the only objection<sup>3</sup> is that an author himself would not praise his own book by using such adjectives as वर<sup>4</sup> etc though in literature examples are not wanting where the authors would have pursued further their juvenile literary efforts and shaped the same into perfection later. I for my part believe that the *MK* is by an earlier writer and Durgadeva made a capital of it, though not at all to an extent of a plagiarist. In this case we will have to take the last line of the *MK* (the *Ms* of which I got from Delhi) as an error of the scribe or some such error. The copyist, who might have come across some loose folios containing the initial portion<sup>5</sup> of the *RS* (upto 162 stanzas), would have given it the title of the *MK*, on the basis of the third stanza<sup>6</sup>, having fallen in a fix regarding the title because the word *Ristasamuccaya* occurs for the first time in stanza 253 of the *RS*. Moreover, the *MK* as such should not abruptly end at 146th stanza<sup>7</sup> (162nd of the *RS*) leaving unfinished what was undertaken in st 136 (149th of the *RS*). This also throws doubt regarding its being a genuine *MK*. Thus I would close my remarks on the *MK* by succinctly stating that some ancient, typical and authoritative trend of thought and tradition lies embedded in the *MK* which Durgadeva, our author, seems

1 The second half of the third stanza of the *MK* uses the word मरणकरडिया —

×   ×   ×   ×   ×   1  
 वरमरणकरडियाय रिदुगण भासिय सुणह ॥ ३ ॥

2 मरणकरडिया (*RS*, st 16), मरणकरडी (*RS*, st 139) and मरणकरडिया (*MK*, st 3) practically mean one and the same thing.

3 See st 16 of the text.

4 पुष्पायरियकमेण य लद्धूण दुग्गाएवविबुहेण ।

वरमरणकरडियाय रिदुगण भासिय सुणह ॥ ३ ॥

(from the *Ms* of the *MK*)

to have tried to represent in particular in the *RS* availing also at the same time of other kindred works in general I thus definitely believe that the *MK* is by a different and an earlier writer and it must be an exhaustive treatise dealing with the advent of Death in all its aspects

### 5 The Ristasamuccaya—A critical study

(1) THE RISTASAMUCCAYA The *RS* (A Collection of Omens and Portents) is a small work containing 261 stanzas in Jain Śaurasenī Prākṛit which is not wholly devoid of the influence of other dialects, namely, AMg and Apabh As is clear from the colophon, the author finished its composition in Kumbhanagarānaga which seems to have situated, in those days, near about the territories forming part of Śūrasena country This leads us to hypothesize that the author must have used Śaurasenī This supposition finds corroboration from the Baroda Manuscript and the Digambara Jain Saravsati Bhavan Manuscript which reveal outstanding special features of the Śaurasenī Moreover, as the author is a Jaina writer, his usages are not entirely exempt from the AMg traces and also from those of the Apabh that had, in those days, taken a definite shape The work contains a brief but perfect exposition of the presages of death (Ristas) It claims a unique position, in Jain and non Jain literatures, so far as it has compressed, within so short a space, knowledge and informations regarding so vast a subject as the Rista He has collected every possible detail, concerning his theme, from all available sources and has presented it in such a vivid and lifelike manner that the reader, without losing interest and patience for a moment, gets what he wants This shows the author's remarkable power of epitomising Going against the established theories, he has, at more than one place, given his independent views and conclusions with so much self-confidence that we cannot help feeling that he was not simply a slavish imitator but he was in possession of a distinct tradition the cause of which was dearer to his heart. This is his forte, that entitles him to a credit as a first-class original compiler We are tempted to believe, though temporarily, that the author is not a faithful compiler when he goes away for no obvious reasons from the other traditional paths of conventions and usages Had he shown these iconoclastic tendencies at few places only we would have emphatically brushed them aside

saying they were the slips of the author but when we feel clearly that it is the deliberate attempt of the author, we must change our opinion and declare that he had inherited a certain tradition which is lost to us and of which he is the only representative to day 5

After a conventional homage to Vinajina and an incidental description of the excellence of the human existence as well as of the religion of the Jinas, the author, like a businessman, enters directly into the subject throwing some observations on the impious character of eight addictions and a quaternary of 10 passions. The prefatory stage which also includes a reference to a heavy number of diseases and their kinds ends at the 16th stanza. The author broadly divides the Ristas into three main groups, namely, पिण्डस्थ, पदस्थ and रूपस्थ. Under the first category, the author brings the cracking of fingers, the motionlessness of 15 eyes, the loss of the sense of taste, the incessant and causeless falling of the drops from the eyes and the inability to see one's own tongue etc etc. The second category includes the seeing of the moon and the sun in various forms, the feeling cold of a burning lamp, the appearance of the moon with three curves 20 or with no curve and with no sign of a deer etc etc. He mentions the निजच्छाया, परच्छाया and the छायापुरुष in the third category and dwelling on them at length he offers his various decisions if the shadow is seen devoid of any limbs, principal or subordinate. After this the author comes to the description of Dreams which 25 are classified as देवेन्द्रकथित and सहज. Assigning various interpretations to the implications of the dreams, the author straightway handles the प्रश्नरिष्ट, after alluding a little to the प्रत्यक्षरिष्ट (resembling somewhat with the पदस्थ) which consists of such things as the greenish appearance of all the directions etc and 30 the लिङ्गरिष्ट that is again subdivided into शरीरविषय (analogous to the पिण्डस्थ) which is evidenced in the inaudibility of even the least noise etc and जलादिदर्शन that refers to the appearance of one's face, in water and the allied objects, in a wrong or reverse order etc etc. The exposition of the प्रश्नरिष्ट is comparatively much 35 absorbing. He enumerates eight types of the प्रश्नरिष्ट, namely, अङ्गुलिप्रश्न, अलक्तप्रश्न, गोरोचनाप्रश्न, प्रश्नाक्षरप्रश्न, शकुनप्रश्न, अक्षरप्रश्न, होराप्रश्न and लम्पप्रश्न. The author says that he, who sees the disc of the sun on the earth after placing hundred times the forefinger of the right hand charged with the māntric power, lives for six months. That is 40

अङ्गुलिप्रश्न Then follows the elaborate description of अलक्षप्रश्न and गोरोचनाप्रश्न for which the reader should refer to sts 152-159 in particular. The प्रश्नाक्षररिष्ट means that one who asks a question regarding the duration of the life of the diseased, should leave off that very question but he should again put the same question in different words after the foreteller has uttered the mantra ॐ ह्रीं वद वद वाग्वादिनि सत्यं ह्रीं स्वाहा ॥ in his mouth. Then the foreteller should double all the letters and quadruple the syllables and the total should be divided by seven. The sick person dies if no remainder is left and lives if it is left. Incidentally we come across a fanciful division of the whole kingdom of letters into eight Āyas (here the author is a bit inconsistent regarding the terminology. See especially sts 163 and 166) and another subdivision into आलिङ्गित, दग्ध, ज्वलित and शान्त. The sick person lives if there is a majority of शान्त letters in the question, and dies, if it is not so. I have so far not come across any reference to this last subdivision which shows that the author was in possession of a distinct tradition. He, then, proceeds to शङ्खनप्रश्न where also he goes sometimes against the *VRS'* even and thus shows the novelty of his knowledge. In this particular connection, I must mention that the words कालयडो and दहिवण्णो are somewhat difficult to be explained. The words can either be देवताकथित or सहज which are again subdivided into शुभ or अशुभ. सिद्धि, बुद्धि, जय, वृद्धि etc represent the first type and नष्ट, भग्न, मज्ज etc belong to the second. The देवताकथित is described in the following way. At the end of the first watch of the night or at the time of dawn, one should move through the city carrying under his left arm the image of Ambikā that is washed, anointed and worshipped, muttering the mantra ॐ ह्रीं अम्बे कृष्णाङ्गि ब्राह्मणि देवि वद वद वागीश्वरि स्वाहा ॥ It speaks good if he hears good words and forebodes ill to him for whom this is seen, if he hears bad words. The सहजशब्द is also exactly of this kind but there the whole process of carrying the image and uttering the mantra is not to be undergone. The author proceeds further and gives his opinion that a sick man, doubtless, dies if all the three constellations, namely, गर्भनक्षत्र, जन्मनक्षत्र and नामनक्षत्र are pierced by malefics. In no other schemes, गर्भनक्षत्र is given a place (because, perhaps, of the fact that it is difficult to put a right finger on the गर्भनक्षत्र) and this shows the originality of the author's traditional knowledge. The author goes on and discusses about various effects likely to result from the constella-

tion of the name falling on the different parts of the *S'anicakra*. Here also he goes against all the established theories and traditions for which the reader should refer to the Notes. He gives a scheme of the *Avakahadācakra* which is definitely different from the recognized one. He, then, rounds off this technical subject by narrating as to how long a particular sick person will live if he fell a prey to a disease in a particular constellation. In this respect also he differs and has his own say to say. He finishes this original composition giving a colophon in which the line of his preceptors, date and place of composition are referred to.

A cursory glance may perhaps reveal the slipshod nature of the author's style but a careful study proves the reverse. The handicaps encountered while condensing are best known only to those who do it, and it is generally accepted that the art of compiling is one of the rarest. Our author's appreciation chiefly rests on this. The subject itself is such that there is no scope for the author to bring into play his poetic genius or knowledge of literary artifices even if he has got it. Still he has done what he should do and we feel at every step that he goes on with ease and force—all his own. The subject of omens and portents is vast and as old as the Vedas. The insignificance which is likely to attach to the subject is ably disproved by WEBER's having been attracted to it<sup>1</sup>. There are two distinct traditions of this science, namely, Brāhmanic and Jaina. The Buddhists have not developed this. The origin of the Brāhmanic tradition goes back to the Vedic times and that of the Jaina to the *Drstivāda*. Both the traditions widely differ with regard to the implications of the phenomena and the abnormalities, though they both deal with the same perversities, natural, physical and mental.

Durgadeva has presented the Jaina tradition in the *RS* as will be seen from a comparative study of the *RS* and the non-Jaina works which are almost always at variance with the *RS*<sup>2</sup>. The *RS* has much in common with the Jaina works like the *ON*, *UBPK*, *SRS'* and *YS'*, though a comparative study of them all reveals some minor differences here also<sup>3</sup>.

1 WINTERNITZ, *A History of Indian Literature*, Calcutta, 1927, Vol I, p 191, footnote 5

2 See sub section V of section 5 of the Intro

3 *Ibid*,

The *Dvāragāthā* which is found only in P at the end and which seems to have been added later on there and which is referred to in the Notes<sup>1</sup> will give us an idea as to how our author has treated the subject. The *SRS*<sup>2</sup> deals with its theme in entire accordance with the scheme outlined in this *Dvāragāthā* which is also found in the *SRS*<sup>2</sup>

To see how our author has condensed his subject in the *RS*, following a plan of his own, the reader should refer to section 6 of the Intro

10 (11) ANALYSIS OF THE CONTENTS I have attempted below an analysis of the contents of the *RS*

Stanza 1 contains an homage to Virā Jina. St 2 states that existence as a human being is difficult to be obtained. St 3 declares that Jainism is the only eternal truth. St 4 15 mentions that a human being is generally overcome with addictions. St 5 enumerates addictions which are eight, namely, gambling, honey, wine, meat, prostitution, hunting, stealing and concubinage. St 6 lays down an additional fact that a human being is full of various diseases the number of which, 20 according to St 7 comes upto five crores, sixty-eight lacs, ninety-nine thousands, five hundreds and eighty four. Sts from 8 to 11 describe exhaustively seven objects producing death. They are poison, snake-bite, weapon, fire, water, falling from a precipice and diseases. Sts 12 and 13 emphati- 25 cally say that those people are rare who undertake the twofold Samlehaṇā. St 14 gives a guarantee that he, who takes a vow to fast unto death, necessarily comes to know the Rīttas beforehand. St 15 refers to the *Ārāhanāpatākā*. St 16 informs us that **Durgadeva** had based this treatise of the Rīttas 30 on the excellent *MK* as he came to know it traditionally. St. 17 divides the Rīttas into three main groups such as the Pīdattha, Payattha and Rūvattha. The Pīdattha Rīttā is fully discussed in 24 Sts from 17th to 40th. Sts from 41 to 67 are devoted to the exposition of the Payattha 35 Rīttā. St 68 defines the Rūvattha Rīttā which is subdivided into the Niyachāyā, the Parachāyā and the Chāyāpurisa the natures of all of which are dealt with respectively from

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1 See Notes on st 261, p 94

2 See section 6 of the Intro

69 to 84, 85 to 94, and 95 to 106 Sts Twenty-three Sts from 107 to 129 are confined to the explanation of the Dreams which are broadly of two types, e g Devadakahia and Sahaja though they both are essentially the same as said in St 114 The Paccakkha Rittha is treated in five Sts from 130 to 134, while the Linga Rittha, the two main features of which are Sairavisaya and Jalāidansana, has been touched in Sts 135 to 142 and 143 to 147 respectively Ninety-five Sts from 148 right upto 242 are solely reserved for the fullest enunciation of the Panha Rittha which again is eightfold — 11

Sts 148-152 discuss the Angulipanha

Sts 153-157 „ „ Ālattapanha

Sts 158-159 „ „ Goroanāpanha

Sts 160-171 „ „ Panhakkhara

Sts 172-179 „ „ Sauna 15

Sts 180-184 „ „ Devayajanasadda } These two are further sub divisions of the Sauna

Sts 185-192 „ „ Sahajasadda

Sts 193-219 „ „ Akkharapanha 20

Sts 220-240 „ „ Horāpanha

Sts 241-242 „ „ Laggapanha

Sts 220-223 (topics dealt with in twenty one Sts from Sts 220 to 240 have been given, it seems, a general name of the Horāpanha) inform us about the knowledge of the Ritthas through the *Nādicakka* and the *Bhuanagacakka* Forebodings of death through the *Samicakka* are referred to in Sts 224-226 Sts 227-236 give a judgment as to how many days a particular Air such as *a*, *i*, *u*, *e* or *o* remains in force St 237 records an opinion that one does not live if his constellation, zodiacal sign, group and the date are all pierced by the wicked planets A scheme of the *Avakahadācakka* is outlined in Sts 238-240 The knowledge of the Rittha through the Lagga is briefly sketched in Sts 241 and 242 Nine Sts from 243 to 251 have got a tacit opinion of the author as to what period a particular disease lasts if one is attacked by it in a particular constellation St 252 asks a question as to why fasting unto death should not be resorted to if one is in possession of the sure knowledge of his death through the Ritthas? In St 253 the author frankly says that this treatise styled the



*Riṣṭhasamuccaya* was conceived and composed in course of only three days St 254 pays a tribute to **Samjamadeva**, **Samjamasena** and **Māhavaṇḍa** the author's guru, grand-guru and the great grand-guru respectively St 255 lets us know that the author undertook to compose it as per instructions from **Samjamadeva**—his guru St 256 requests those who are experts in the Science of the Riṣṭhas to correct what has been said inadvertently out of ignorance or arrogance Accomplishments of **Samjamadeva** are beautifully pictured in St 257 and those of **Duggaeva**, the author, in St 258 St 259 praises Jainism and announces a firm conviction that the epitome will continue to last as long as there are moon, sun and the stars St 260 gives us the date, and St 261 the place, of the composition

(111) THE DIALECT OF THE *RS* I attempt to give below some of the typical and salient features of the dialect used here in the *RS* I do think that I will have to revise my judgments and conclusions when a critical text of this work appears in the field based on a variety of Mss hailing from different parts of India

TREATMENT OF VOWELS The Skt words excepting *r*, *ṛ*, *lṛ*, *ai* and *au* are generally retained A long vowel before a conjunct is, as a rule, shortened There are found some marked changes which are given below —of *ā* *uddesamutta* = *uddesamātra* (st. 148), *jattamutta* = *yāvanmātra* (159), *lavamutta* = *lavamātra* (253), of *u* *purusa* = *purusa* (69), of *r* *viddhi* = *vṛddhi* (186)

SAMDHIS Some outstanding examples of vowel *samdhis* are discussed here —*taheva* = *tathā+eva* (24), *munivarinda* = *munivara+indra* (49) Such illustrations indicate that when two dissimilar vowels came together there was generally a tendency to drop the first vowel There are also cases of PISCHL's *samdhī* consonant<sup>1</sup> as in *saṃjanyameyaghadnyā* (201)

TREATMENT OF INTERVOCALIC CONSONANTS The general tendency of the Prākṛit dialect used in the *RS* is more towards eliminating the non-initial, non-conjunct consonants Intervocalic (non initial, non-conjunct) *k* is elided leaving the constituent vowel behind or sometimes making room for *ya-sruti* *anea* = *aneka* (18), *aneya* = *aneka* (68), *tiarana* = *trikarana* (72), *paraloca* = *paraloka* (8)

<sup>1</sup> *GFS*, p 239



Intervocalic *g* is also dropped leaving the constituent vowel behind or making room for *ya sruti* *guala* = *yugala* (1), *oyagahya* = *rogagrhta* (160) Sometimes it is retained also as in *bhuguvāda* = *bhrgupāta* (10)

The treatment accorded to *c* in the text is that of eliminating it *loana* = *locana* (20)

Intervocalic *j* is for the most part omitted, only rarely *ya-sruti* appears *bhua* = *bhuya* (97), *manuatta* = *manujattva* (2), the *ya sruti* is seen in such examples as *rayani* = *rajanī* (58)

Intervocalic *t* is regularly changed to *d* *kadi* = *kati* (90), *lodi* = *koti* (7), *sampuda* = *samputa* (39)

Intervocalic *t* is sometimes dropped *ankadhina* = *atikathina* (19), *jūa* = *dyūta* (5), and it is pretty often changed to *d* *idi* = *iti* (130), *edesim* = *etesām* (178), *jadi* = *yadi* (154), *judi* = *yuti* (11), *dhidi* = *dhriti* (36), *rasādala* = *rasātala* (127) With respect to this feature of intervocalic *t*, it should be mentioned here that the Mss widely differ But as I have made it clear before, it can be accounted for in this way that the text of the Poona Ms is under Māhārāṣṭrī influence<sup>1</sup>

Intervocalic *d* is for the most part dropped *khaggā* = *khadgādi* (83), *Duggaveva* = *Durgadeva* (16), sometimes *ya sruti* also appears as in *pāya* = *pāda* (1)

Initial or conjunct *n* is sometimes changed to *ṇ* and sometimes not (a) *naccanta* = *nrtyan* (128), *najjati* = *jñāyate* (103), *nara* = *nara* (133), *nāum* = *jñātvā* (121), (b) *nāsagga* = *nāsāgra* (98), *niddattha* = *nirdista* (107), *°bhinna* = *bhinna* (83), but medial *n* is always changed to *ṇ* *ūna* = *ūṇa* (61), *tyasanāha* = *tridasanātha* (59), *bhoana* = *bhojana* (62)

Intervocalic *p* is either dropped or changed to *v* *palāva* = *pralāpa* (48), *sampuda* = *samputa* (39), initial *p* is usually retained *puna* = *punah* (145), sometimes dropped also as in *ūna* = *punah* (126)

Intervocalic *kh* is usually changed to *h* *°naha* = *nakha* (27), *°sika* = *sikhin* (59), intervocalic *th* is changed to *dh* *ankadhina* = *atikathina* (19), intervocalic *th* is changed to *h* *vikahā* = *vikathā* (110), intervocalic *dh* is almost always changed to *h* as in *bahuvihā* = *bahuvihā* (4), *mahu* = *madhu* (5), *ruhira* = *rudhira* (26), but *dh* in *kabandha* remains unchanged

<sup>1</sup> See sections 1 and 2 of the Intro

(80), intervocalic *bh* is changed to *h* as in *lāha* = *lābha* (106), *subha* = *subha* (106). Curiously enough, there is agreement regarding the change of intervocalic *dh* to *h* among the Mss as there is disagreement concerning *t* among them

5 Non-initial *y* is usually retained *kasāya* = *kasāya* (24), *payatta* = *prayatna* (13) sometimes, though very rarely, it is dropped also as in *asaa* = *atisaya* (39), initial *y* is pretty often changed to *j* *jan* = *yach* (19), *jatta* = *yatna* (14), *juala* = *yugala* (1), *judi* = *yuti* (11)

10 Usually *r* is retained *anuratta* = *anurakta* (6), *virala* = *virala* (12), it is hardly that non-initial *r* is changed to *l* as in *calana*<sup>o</sup> = *carana* (101)

Intervocalic *v* is retained *anavaraya* = *anavarata* (34), *pavana* = *pavana* (32), *lavana* = *lavana* (24), note *jyan* = *jvati* 15 (20) and also *jan* = *jvati* (66)

Of the three sibilants, only the dental *s* is used *kasāya* = *kasāya* (24), *visaa* = *visaya* (9), *sasi* = *sasin* (41), *sittha* = *sista* (105)

THE TREATMENT OF CONJUNCTS I have mentioned below 20 some of the typical examples of the conjunct consonants, medial and initial *uddha* = *ūrdhva* (25), *guyha* = *guhya* (141), *thaddha* = *stabdha* (20), *nivviyappa* = *nirvikalpa* (42), *puvvattha* = *pūrvastha* (87), according to Hemacandya, *pūrva* should be *purava* in Śauraseni<sup>1</sup>, *phāsa* = *sparsa* (9), *bambha* = *brahman* 25 (146), *vanka* = *vakra* (88), *vidhiya* = *dvitiya* (181), *sara* = *svara* (161), *sāna* = *svāna* (179), *simbha* = *ślesman* (11), *appano* = *ātmanah* (64) is an example of assimilated non-initial conjunct while *kasana* = *krsna* (156) and *rayana* = *ratna* (1) are obtained through simplification by anaptyxis

30 PARTICLES etc *a* (15), *ya* (6), *aha* (81), *ahara* (256), *ya* (38), *tti* (17), *uttha* (33), *iha* (4), *u* (20), *tu* (111), *du* (22), *uvarim* (213), *evam* (111), *kim* (151), *cya* (250), *jan* (100), *nam* (227), *tattha* (71), *taha* (7), *tā* (19), *to* (8), *navari* (2), *pi* (42) and *vi* (226) after an *anusvāra*, *puna* (69), 35 *ūna* (126), *lahu* (32), *sammam* (70), *hu* (23)

NUMERALS *ikka*<sup>o</sup> (126), *iga*<sup>o</sup> (153), *eyārasa* (247), *caru* (51), *cauro* (225), *cāri* (51), *cha* (52), *tinni* (92), *daha* (52), *chunni* (76), *do* (92), *pañca* (93), *panagam* (81), *panaraha* (156), *bārasa*<sup>o</sup> (231)

TYPICAL WORDS *calla* = *calana* (25) *chidda* or *chidda* = *chidra* (52, 47), *chūbhai* = *ksipati* (182) *ghadappa* = *śpandana* (25), *duraya* (? 213), *pavvodaṇṇā* (? 52), *ṛal khoha* (? 166), *rukko* (? 206), *hāda* = *ghāta* (226)

DECLENSION Morphological plan of the dialect of the RS is discussed here Masculine nouns, Singular Nom *jvo* (2), *hāde* (226), Acc *deham* (86) Inst *palāvena* (48) Dat *jassatthe* (100), Abl *nannā* (74), *samāsado* (114), *homavhio* (111) Gen *devassa* (117) Loc *ghanne* (97), *°purasammi* (106), *°samayamhi* (183) Plural Nom *dasanā* (27), *diha* (244), *dina* (244), Acc *dyaḥā* (88), *dyahe* (103) Instr *puvvasūrihim* (31), *munindehim* (41), and very rarely without an *anuvāra* especially when it comes at the end of a line, Gen *nayanabhavānam* (177), *sānānam* (179), Loc *sesesum* (209) Neuter Nouns, Singular Nom *jviam* (3), Acc *geham* (62), Abl *gehāo* (126), *°ūvao* (197) Plural Nom *nayanām* (21), Acc *suminām* (108) Some typical forms of the feminine nouns are noticed below—Nom plu *kodio* (7), Acc sing, *angasoḥi* (109), *tayjan* (151), *padimā* (182) and *muñcanti* (90)—all these are Apabh forms, Acc plu *disāu* (132)—an Apabh form, Gen sing *padimāe* (119), Loc sing *nisāe* (108), Loc plu *janghāsu* (119) Some outstanding forms of the consonantal stems are to be found in *appano* (64) etc The following are the typical examples of the pronominal forms (Masculine) Nom sing *jo* (47), *so* (14), Acc sing *ya* (183), Gen sing *jassa* (77), *tassa* (76), Loc sing *tamm* (110), Nom plu *ede* (176), *savve* (186) Gen plu *tāna* (9), (Neuter) Nom sing *jam* (18), *tam* (112), Plural Nom plu *edām* (5), *tām* (5), Gen plu *edesim* (178)

VERBAL DERIVATIVES Only noteworthy participles are noticed below (a) present participles *dhūmanta* (80), *dhūmāyanta* (55), *payalanta* (59), *bhamamāna* (50), *bhuñjanta* (24), (b) present passive participles *kattiyanta* (82), *kahijamāna* (40), *bhanijamāna* (42), (c) past passive participles *ojutta* (110), *niddittha* (35), *°vayya* (86), (d) potential passive participles or the necessitative forms such as *nāyavva* (18) etc are also found, (e) gerunds *kiccā* (161), *thiccā* (15), *nhāvittā* (182), *pakkhālittā* (137)—all these are AMg forms, *ahamantūna* (63), *ghattūna* (182), *jivvūna* (15), *laddhūnam* (16)—all these are Māhārāstri forms, *ahamantia* (43), *uvattia* (158),

*pakkhāha* (125)—all these are Śauraseni forms, *kārevi* (146), *javum* (160), *nāum* (121), *bandhevi* (128), *manteri* (70), *samalahavi* (182)—all these are Apabh forms

CONJUGATION We come across the following conjugational forms in the *RS* Present 1st per sing *bhanāmi* (1), 3rd per sing *jyau* (20), *jvar* (128), *bhamadevi* (35), *havei* (6), *hoi* (4), 3rd per plu *kunanti* (62), *havanti* (34), *hanti* (27) Imperative 2nd per sing *udara* (43), 3rd per sing *acchau* (106), *sovar* (109), 2nd per plu *kunijjaha* (91), *cintaha* (155), *joeha* (72), *nisāmeha* (42), *viāneha* (25), Potential 3rd per sing *have* (42, 149), Present (passive) 3rd per sing *najjati* (103), *disai* (85), *bhannae* (Prākṛitized form of the Skt) (68), *bhanijjai* (46) 3rd per plu *labbhanti* (204), Imperative (Passive) 3rd per sing *nisunijja* (40)

Sometimes Loc is used for the Instl as in *asuhe* (184), *kum jampre uttha* (218), *jampre bahave* (151), irregular forms such as *ghattūna* (182) and ungrammatical forms such as *āve* (220), *jvam* (171) and *°mahurattaenam* (111) are also to be met with Sometimes the initial consonants are also seen to have been eliminated as in *uddhri* (? 225), *ūna* (126) and *hāde* (? 226)

THE PLACE OF THIS DIALECT AMONG THE PRĀKRITS This grammatical survey will enable us to fix the place of the dialect of the *RS* among various Prākṛits It must be mentioned at the outset that it has inherited many characteristics common to Prākṛits such as the loss of vowels *i*, *lr*, *ai* and *au*, general tendency towards eliminating the intervocalic consonants, tendency to assimilate the conjunct when not simplified by anaptyxis and reduction of the sibilants as well as of the nasals to one Words like *mitta* etc are to be found in almost all the dialects Forms like *judi*, *bhiguvāda*, some of the gerunds and particles such as *tā* and *nam* smell of Śauraseni

Treatment of intervocalic consonants is very uncertain though for the most part the inclination is towards elimination—a phenomenon quite usual in the Māhārāṣṭri Prākṛit It should be noted in this context that Kālidāsa's Śauraseni, unlike Bhāsa's, omits intervocalics The softening of *t* and conjugational forms like *udara* are exclusively the peculiarities of Śauraseni The dental nasal is more often cerebralized whether it is initial, medial or conjunct, This is a Śauraseni feature. The treat-

ment of aspirated consonants *th*, *dh*, etc agrees pretty often with the Māhārāstrī In AMg *r* is many times changed to *l*, in our text *r* is sometimes retained or is also changed to *l* which is more in keeping with Śaurasenī

In morphology, the Nom sing termination of *a*-stems is *o* which agrees with Māhārāstrī as well as with Śaurasenī and at times *e* which is a feature of AMg and sometimes it has no termination which is a peculiarity of Apabh The Loc sing has *e*, *-ammī* or *-ammī* and *-amhi* *E* and *-ammī* are, normally found in AMg and Māhārāstrī *-Ammī* is not impossible in Śaurasenī 10 Our text has *-amhi* also which is shared by the Gīrnār edict of Asoka The pronominal form such as *edesim* which is the Gen plu of *etad* is Śaurasenī with vengeance The present 3rd per sing termination is more often Śaurasenī than Māhārāstrī The forms of gerund belong either to AMg or Śaurasenī or Apabh 15 Sanskrit influence is also seen sometimes working as in *tammūhe* which indicates that the parallel Sanskrit phrase was present there in the mind of the author *Labbhanti* for *labhyante* and *bhannae* for *bhanyate* are the Prakṛitised forms of Skt

Thus it can be seen from the foregoing remarks that the 20 dialect of the *RS* is essentially a Jaina Śaurasenī Prakṛit influenced sometimes by AMg and at more places by Apabh

(14) METRE In this treatise, the metre employed by the author is the Gāhā which is the most ancient and one that is largely used in the Prakṛit literature It is called the Mātrā 25 vṛtta as it is based on the Mātrā—a theoretical unit It is of the type called Āryā in Sanskrit (संस्कृते तु गायत्रीव्या—commentary on *KD*, II, 4) which is regulated by the number of the Mātrās called the syllabic instants in each quarter One Mātrā is allotted to a short vowel and two to a long It has four quarters (though 30 it is more commonly called a Dvīpadī) the first and the third of which have each got twelve Mātrās, the second eighteen and the fourth fifteen<sup>1</sup> The last letter of the first half and the second half is to be considered long, that is to say, it should be considered as one having two Mātrās The uneven ganas in a 35 Gāhā should not have a गुरुमध्यचतुर्मात्र (ISI) The twenty-first, the twenty-fourth and the fifty-first Mātrā should be always

1 cf पदम बारह मत्ता बीय अट्टारदेहिं सजुत्ता ।  
जह पदम तह तीअ दहपचविहूसिआ गाहा ॥

PP, p 108, 54.

short<sup>1</sup> The caesura usually occurs after twelve Mātrās. There are three principal varieties of a Gāthā according to *GL* (See sts 17-20), namely, Pathyā, Vipulā and Capalā and according to *KD* there are further more three sub-varieties of the last two (II, 8). Among the metres which can be derived from the Gāthā, by the addition or omission of a few Mātrās, three, namely, Gīti, Udgīti and Upagīti are more noteworthy (See *GL*, sts 26, 27 and 28). They were also styled as the Udgātha, Vigāthā and Gātha (*op cit* sts 63, 64). According to the same source, there are two other types, also, named Gāhini and Khandhao (*op cit* st 65).

In the present work, the author has tried only the Gāthā metre. At the end of the work, he has used the शार्ङ्गलविकीर्णित (See sts 257, 258 and 259). At eight places he has employed the varieties of the Gāthā metre, namely, the Mukhavipulā (sts 1, 154 and 212), the Udgātha, better called the Gīti, (sts 63, 173 and 187), and the Gātha, also called the Upagīti (sts 228 and 233). The emendment य of the st 228, in the first half, is quite necessary but we can dispense with the यच and also take the stanza to be an example of the Gātha. The st 233 ought not to have been emended because it can, as it is, represent the variety of the Prākṛit metre Gāhā, called the Gātha. So also the author can be justified, as far as the st 63 is concerned, if we take the metre attempted there to be the Udgātha. The stanza, then, is not at all defective metrically. There are only two stray cases of the Gana-fusion as is evident from the sts 56 and 172. It is clear from the emendations made in the text that almost all of them are based on the considerations of context, grammar, construction and subject-matter. Thus it can be said with justification that the author has shown good command on the use of at least one prevalent Prākṛit metre called the Gāhā.

(v) THE *RS*-A COMPARATIVE STUDY I have attempted below a comparative study of the *RS* with the well-known representative works of the Jain and non-Jain literatures

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1 of सत्त गणा दीहता जो ण रुहू णेह जो विसमे ।  
तह गाहे विअअद्धे छट्ट लहुअ विअणेहु ॥

The *RS* and the *AV*<sup>1</sup>

The earliest distinct reference to dreams and omens as a part of portents is found in the *AV*. It is also shown there how to ward off their evil influence. Thus, pathological condition, its implication and the means to get rid of it have all been touched in the *AV*. This shows the antiquity of the science of omens and portents. The idea which is in germinal form here is worked out in its various detail by the subsequent observers of all the schools as it happened with respect to all other sciences.

The *RS* and the *AA*<sup>2</sup>

The *AA* goes a step further than the *AV* and declares<sup>1</sup> that he, who feels the sun like the moon and also feels that the sun does not send the rays, lives but for a short period. He dies shortly, according to the *AA*, who sees the sun as if it were a hole, who sees the shadow full of deformed and destroyed limbs, who sees, in a mirror or water, that his<sup>15</sup> head is not reflected as it should be, or a virgin also sees, in the mirror or water, a distorted reflection of his head. If one does not hear the sound just resembling that of a burning fire, after having closed the ears, he dies soon. According to it, death comes soon in the case of one who notices that the fire is<sup>20</sup> blue-coloured. The *AA* treats these phenomena under the *Pratyaksadarśana* which is just analogous to the *Pratyaksa Rīta* of the *RS* (st 131). The *AA* deals with the dreams also. One, who sees a black man in the dream, dies soon. He is attacked with premature death if he goes southward in the dream<sup>25</sup> surrounded with donkeys and hogs. All these phenomena have been clearly described, with insignificant variations in matters of detail, in the *RS*, which, besides saying about the premature-ness of the death, makes a specific mention of the periods also (sts 59, 46, 75-84, 143, 38, 142, 126, and 123). It cannot<sup>30</sup> be said whether the *RS* has inherited the tradition of the *AA* or not because the latter does not give the time-limit of death. But so far as the pathological conditions and their untoward effect are concerned, both *RS* and *AA* have much affinity between them.

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1 For the passage concerned, see App I, p 97.

2 See App II, p 97



The *RS* and the *ON*<sup>1</sup>

The *ON* is an old authoritative Jaina work supposed to have been composed by Bhadrabāhu. It takes a passing notice of the good omens such as a sound of the conch and the kettle drum, an appearance of an umbrella and a banner, a sight of a monk, white flower, curds and a flag. All these have been referred to as good omens indicating success (109 and 110). The *ON* is next to the Jain canon in importance. Thus a reference to omens and portents, in the *ON*, is, by all means, most significant. As far as the above omens and their meaning are concerned, the *RS* (st 189) is in complete accord with the *ON*.

The *RS* and the *MBh*<sup>2</sup>

Certain phenomena which can prognosticate coming dangers have been found described in the *Sāntiparvan* of the *Mahābhārata* (*MBh*) also. But the *RS* widely differs from it regarding their implication and interpretation. Let us see that

The *RS* curses one who cannot see the lamp and the moon (st 140) with immediate death in contradiction to the *MBh* which liberally grants the scope of a year's life (XII, 317, 9). The man whose life's duration is to be settled should see the shadow of another man whose limbs are perfect and proportionate and while so doing if he finds certain limbs destroyed or distorted, in the shadow, he lives for specific periods mentioned for specific phenomena (*RS*, sts 86-94, 96-106). But the *MBh* summarily puts the whole aspect, mentioning that he, who sees the shadow deformed or deprived of a particular organ of the body, lives only for one year whether the deformed or destroyed organ may be head or heart (XII, 317, 10-11). The *RS* states to the effect that he who sees a hole either in the moon or the sun, continues for a year here (sts 45, 46) while the *MBh* endows him a six months' life (XII, 317, 13, 14). If the teeth become dark, without any reason, he lives at the most for seven days, according to the *RS* (st 34), but the *MBh* prescribes the worst for him (XII, 317, 15).

The *RS* and the *VP*<sup>3</sup>

The *RS* assigns different periods if one sees disfigured

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1 See App III, p 97

2 See App IV, pp 97 f

3 See App. V, p. 98



limbs in a shadow (sts 74-85), but the *VP* makes a general statement that one, who sees a distorted shadow, lives for four or five months (19, 7) The *RS* contains a view that he who does not see his face well in water stays for six months on this earth (st 143) but the *VP* narrows down<sup>8</sup> the limit to not more than a month (19, 9) The *RS* allots three days' life to one whose hands and feet soon dry up after water is applied to them (st 31), but the *VP* liberally grants ten days' life though it should be noted that it refers to heart and feet and not to hands and feet (19, 11), the *YS'* prefers<sup>10</sup> the golden mean and gives him six days' life (5, 165) The *RS* makes a specific mention of a week's life in the case of one who does not feel the smell of a lamp (st 139) but the *VP* vaguely states that death is imminent in his case (19, 21) A month's life is in store for him, informs the *RS*, who is led<sup>15</sup> dancing, to the southern direction in the dream (st 128), but here also the *VP* points simply to the impending danger of death without referring to a definite period (19, 25) He lives for a week and no more if he cannot hear, mentions the *RS* (st 29), but the *VP*, taking notice of this phenomenon, simply says that<sup>20</sup> it is one of the two greatest evils, the second being the inability of the eyes to see the light (19, 28) According to the *RS*, he is about to lose his life whose eyes are stationed upwards without motion (st 25), the *VP* interprets this as indicative of the unbalanced humours (19, 30)<sup>25</sup>

#### The *RS* and the *MatP*<sup>1</sup>

The chaps. 242 and 243 of the *MatP* deal with evil signs prognosticating death, especially dreams and omens, good and bad The *RS* and the *MatP* are uniform, almost cent per cent, in their treatment though they both are representatives of different traditions The *RS* condemns the<sup>30</sup> dreams in which the vomit (st 122), the falling of the moon and the sun (st 124), the destruction of the limbs (st 127) and the going towards the south (st 128) are seen They are also referred to as bad in the *MatP* (242, 9 and 11) But at the same time, it is interesting to note that with respect<sup>35</sup> to the realization of dreams both are entirely different The *RS* enunciates a principle that the dream dreamt in the first watch, second watch, third watch and the fourth watch of the night

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<sup>1</sup> See App VI, pp 98 f

comes to materialize in course of ten years, five years, six months and ten days respectively (st 115) while the *MatP* lays down, in clear contrast, that it will be realized in course of a year, six months, three months and one month respectively (242, 17, 18)

<sup>5</sup> It further states that the dream dreamt just before sunrise shall yield fruits during ten days (242, 19) while the *RS* is completely silent with reference to the dream of the dawn

A little difference apart, both *RS* and *MatP* resemble each other in point of good and bad omens. The *RS* commends <sup>10</sup>the sight of white mustards, umbrella, banner, curds (st 189) and the courtesan (st 190) as auspicious and so does the *MatP* (243, 17, 18, 19, 20). A little technical difference is made manifest by the *RS* which recognizes the sight of a Niggantha (monk) as a good omen (st 189) while the *MatP* enumerates <sup>15</sup>Munda (a variety of a monk) among inauspicious omens (243, 3). The destruction of an umbrella and a banner is alluded to by the *RS* as bad (st. 191) but the *MatP* goes a step further and brands the falling down also of the same as evil (243, 12). There is between them one more funny difference <sup>20</sup>which is evidenced thus in the *RS* the sight of a woman in menses (st 178) and in the *MatP* the sight of a duty man has been counted among bad omens (243, 3)

#### The *RS* and the *YS*<sup>1</sup>

The *YS* also hints at the portents technically called the *Aristas* by it (3, 22, page 147). It takes a passing <sup>25</sup>notice and does not care to attach any significance but that they foretell death. So the effect, good or bad, of a certain prodigy is not to be found therein. In the *YS*, the whole realm of portents is broadly divided into three groups, namely, physical, mundane and divine. The knowledge of them <sup>30</sup>all gives us simply an insight into the whenness of the death (*loc cit*). The first group generally consists of such abnormal occurrences as the inability to hear a peculiar indistinct sound when the ears are closed and the incapacity to see when the eyes are steady (*loc cit*). According to the *RS*, the first <sup>35</sup>event hastens him to death in course of seven days (st 139) and the second brings sudden death (st. 140). The second group, in the *YS*, refers to such phenomena as the sight of the

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<sup>1</sup> See App VII, pp 99f

Yamapurusās of the dead fore-fathers and the third section enumerates such portents as the seeing of the Svarga or the Siddhās. The common result of such abnormal experiences, visual or auditory, is, according to the *YS*, death. The phenomena falling under the second and the third group have also been referred to in the *RS* with this essential modification that the sight of the Yamapurusās or the Siddhās takes place in the dream and different interpretations have been put on all of them (st 126). The Rūpastha Rīsta is divided into Pratyaksa and Linga in the *RS*. The second is again sub-divided into Śarīra<sup>1</sup> viśaya and Jalādīdarsana. Śarīravīśayaka Linga Rīsta of the *RS* (sts 130 and 136) just resembles the Ādhyātmika or the physical Rīsta of the *YS*.

#### The *RS* and the *MP*<sup>1</sup>

The *MP* is as respectable as the Buddhist Canon. It is equally authoritative also. It is in the form of questions put by a king named Mīhinda and answered by Nāgasena. It refers to the phenomenon of dreams only casually. Thus there is no possibility of comparing the *RS* with the *MP*. It simply says whether good or bad will follow from the dreams dreamt. The Buddhist works are almost silent on the subject of omens and portents. Both *RS* (st 108) and *MP* (297-301) agree regarding the fact that the dreams take place also on account of the excess of wind, bile and phlegm but they should not be relied on.

#### The *RS* and the Three *Samhitās*

The *Samhitās* are the oldest and the authoritative,<sup>2</sup> available works on medicine. Every treatise on medicine, small or great, old or new, suitably deals in brief or at length, with omens and portents as it does with diagnosis, prognosis, etiology, treatment and nursing. It was essential for the physician to know the coming danger of disease and death.<sup>3</sup> One of the many pleas put forth in these *Samhitās* was also to get a working knowledge of the evil signs which alone could prevent a physician from falling into disrepute. Thus it was in fitness of things for the compilers of the *Samhitās* to acknowledge and assign an adequate place to the Rīstas. Through the Rīstas which are outward manifestations of the internal pathological changes, the physician could correctly form his

<sup>1</sup> See App. VIII, p 100

judgment about his possible success or failure if he chose to treat the patient. It should be broadly mentioned that the *Samhitās* mostly treat of the dreams of the patients and the omens seen by the physician while going to see and examine the patient as well as seen by one who might have been sent to call the physician. Other aspects of the portents are left untouched in the *Samhitās*. I have first compared the *RS* with the *KS*.

(a) The *RS* and the *KS*<sup>1</sup> It is stated in the *RS* that he lives for a week if water placed on his bosom dried up at the end of the day, in the dark-half, and in the bright-half if the reverse happens, meaning thereby, that if the water soon dries up (st 60). This phenomenon is referred to in the *KS* but with important modifications. According to it, he lives for half a month if the water on the bosom dries up first, after bath, when all other limbs are still wet (pp 59-61, 7). The *RS* declares that he, as good as a dead man, lives for a month, who is led, in the dream, to the south, dancing and with red flowers on the person (st 128). The *KS* does not clearly specify the duration but refers to it in context of a disease of hysteria. It advocates a theory that one gets hysterical if he dances in the dream in the company of goblins placing red flowers and garments on the body and anointing it with red sandal-wood paste (pp 59-61, 14, 15). In the opinion of the *RS*, he lives, indeed for a month, who is led, in the dream, to the southern direction, on (the back of a) buffalo, donkey or camel, having been anointed with ghee or oil (st 123). This statement of the *RS* finds ample support in the theory of the *KS* which formulates to the effect that a man, who dreams that he is shaven, ends his life with fever if he is driven to the south (sitting) on the dog, or donkey or if he is pulled by them (pp 59-61, 22-23). The *RS* describes that there is no go but death for a sick man if a man, who has undertaken to see the omens for his sake, sees a menstruating woman, while deciding his fate through omens (st 178). In this connection, the *KS* mentions an uncouth man instead of a woman in menses (pp 59-61, 28). The *RS* takes a weeping crowd to be a bad sign (st 178) but it is controverted by the *KS* according to which it is considered auspicious (pp 59-61, 33).

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1 See App IX, pp 100f

(b) The *RS* and the *CS*<sup>1</sup> The *RS* presents a tradition that he lives for half a year to whose all limbs the flies persistently stick (st 138) This theory is echoed in the statement of the *CS* which, though no definite period is mentioned, agrees in the main outline (2, 21-22) and substance with it Both the *RS* (st 64) and the *CS* (3) tally with each other regarding the phenomenon of extremely white teeth the only consequence of which is immediate death The *RS* advances a principle according to which one dies in course of a week at the most if he cannot hear the indistinct ringing sound in the ears when they are closed with fingers (st 38) This is materially supported by the *CS* which warns the physician not to undertake the treatment of that sick man in whose case the aforesaid symptom occurs, knowing him to be as good as dead (4, 20) He is for a month here and no more, enunciates the *RS*, if he is led southward in the dream (riding) on a buffalo, donkey or a camel (st 123) This theory is endorsed by the *CS* which adds that he dies of tuberculosis and omits to mention the duration of his life here (5, 8) Regarding the nature of the dreams, all the works on omens and portents are almost unanimous Thus the falling of the moon and the sun, in the dream, is considered inauspicious in the *RS* which also states that the man, thus dreaming, will live for a month and a little more (st 124) The *CS* does not bother about fixing the limit of life but simply mentions its ominousness (5, 35) The *RS* informs that his life here is not more than a month who goes in the dream, southward, dancing and placing red flowers on the body (st 128) The *CS* also supports the theory materially though it does not give the time-limit (5, 37) The *RS* assigns different periods to the deformities or destructions of separate limbs as they are reflected in the shadow (sts 75-107), while the *CS* makes a simple statement, dismissing elaborate and cumbrous discussion, to the effect that the shadow reflected in a moonlight, sunlight, light of the lamp or a mirror should be considered such as signifies death if it be deformed or devoid of a certain limb or if there is partial destruction of the limb (7, 4-9) Both *RS* and *CS* agree respecting the phenomenon of exhaling a cold breath The *RS* announces imminent death as a result (st 134) and so does the

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<sup>1</sup> See App X, pp 101 ff

*CS* (7, 24) The *RS* is clear on the point that he is destined to live for a month and no more if a fat man becomes lean all of a sudden or vice versa (st 22) The substance of this theory is also to be found in the *CS* which, as usual without giving  
 5 a particular limit, advises the physician to reject the case as it is cent per cent likely to prove fatal (8, 10) The *RS* notes that he, who exhales a cold breath (st 134), soon dies This pathological condition has also been recorded in the *CS* (11, 20) The trembling of body (without any reason) has been referred  
 10 to as evil by both, the *RS* (st 22) and the *CS* (11, 10) are unanimous in granting one month's life A simple sight of the serpent or cat and the hearing of bad words such as 'destroyed', 'broken' etc as well as of the sound of the destruction of a banner are all considered by the *RS* as inauspicious (sts 178, 187,  
 15 191, 192) This is wholly justified by the *CS* also (12, 28-30) According to the *RS*, the emitting of cold wind from the mouth, nose and anus (st 32), the loss of smelling power (sts 133, 139) and the extinction of bodily lustre (st 20) are all bad signs which betoken danger immediately or after some specifically mentioned  
 20 time These physical abnormalities have also been mentioned as evil in the *CS* (12, 51, 52) In the category of good omens, the *RS* records the curds, king, banner, sandal-wood, white flower (such as *ju*), white mustard, white garment, the blowing of a conch and the beating of a kettle drum (st 189) The woman  
 25 with a boy brings good (st 190) All these have been referred to as such by the *CS* also (12, 71-86) There is found no essential difference between these two except in the appearance of a weeping crowd which is interpreted, curiously enough, as bad by the *RS* (st 178) and as good by the *CS*, like all other  
 30 works on the subject (12, 86)

(c) The *RS* and the *SS*<sup>1</sup> The *RS* presents a theory that he lives, indeed, for a month who, anointed with ghee and oil, moves, in the dream, towards the south (sitting) on the buffalo, donkey or a camel (st 123) The same is the case, according  
 35 to the *RS*, regarding him also who, in the dream, falls in a pit full of blood, pus, fat, oil or ghee (st 129) The *RS* propounds a theory that he, who sees, in the dream, the falling of the sun or the moon, lives a little more than a month (st 124) He is destined to live for two months, informs the *RS*, who vomits in

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<sup>1</sup> See App XI, pp 103 f

the dream (st 122) All these four abnormal experiences of the dream have been referred to as inauspicious, with negligible variations in the *SS*, which also is, like the *KS* and the *CS*, silent on the point of specific time-limit (29, 55, 56, 59, 63, 64) There is essential harmony between the two, regarding the significance of the appearance of a monk and a white garment, though the *RS* deals with them under good omens (st 189) and the *SS* under good dreams (29, 76, 77)

#### The *RS* and the *VS*<sup>1</sup>

There is some essential radical difference between the *RS* and the *VS* regarding the ominousness or otherwise of the beasts and birds going from south to north or east to west and vice versa at the time of starting or deciding the result of a particular event The *RS* states, in unambiguous terms, that if a female cuckoo or a jackal that goes from the south to the north, making noise, indicates that the sick person will survive the attack and live (sts 173-174) The *VS* does not support this (86, 37) The *RS* mentions that a horse, going to the north from the south signifies good (sts 173-174), while this is controverted by the *VS* which states that a horse going to the east or seen in the east is auspicious (86, 45) <sup>20</sup> According to the *RS*, a pigeon going to the south, making noise, betokens death to the sick person (sts 173-174) The *VS* does not lend support to the theory (86, 21) An owl, going to the north, destroys the life of a sick person, declares the *RS* (st 175) This is corroborated by the *VS* (86, 21, 37) In the <sup>25</sup> opinion of the *RS*, a cock going to the north prognosticates death of the sick (*loc cit*) The *VS* goes against this theory (86, 38) Both *RS* and *VS* resemble each other in the evil nature of the crow's flight to the north (*RS, loc cit*, *VS*, 86, 21) A mungoose robs the sick person of his life, according to the <sup>30</sup> *RS*, if it is seen going to the north (*loc cit*) But the *VS* modifies the statement by saying that it is bad if it is seen in front (86, 41) With respect to the bad implication of the deer's going to the north, both agree (*RS, loc cit*, *VS*, 86, 23) According to the *RS*, even the sight of a hare is bad (st 176), <sup>35</sup> while according to the *VS*, the sight of a hare in the west only is undesirable (86, 22)

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<sup>1</sup> See App. XII, p 104



The *RS* and the *YS*<sup>1</sup>

The *RS* mentions the life of one, who suddenly becomes fat or lean, to be for a month (st 22), while the *YS* gives him seven months' more life (5, 141) The *RS* declares that he, whose hands and feet dry up soon, lives only for three days (st 31), but the *YS* allows him three days more (5, 165) It is stated in the *RS* that he is to live on this earth for four months if he loses his memory and the power of walking (st 36) while the *YS* gives him only ten days' life (5, 163) According to the *RS*, he lives for a day only, if he does not see his tongue and for three days, if he does not see his nose (st 37), but according to the *YS*, he meets with an instantaneous death if such be the case (5, 167) The *RS* informs us that he lives for seven days if he does not hear (st 38) but the *YS* differs and gives him one month's life (5, 158-162) The *RS* emphatically declares that he, who says that the blazing sun is cold, dies soon even if the lord of gods protects him (st 59), while the *YS* is lenient and allows him to stay for two months on this earth (5, 156, 157) The *RS* (st 62) and the *YS* (5, 187) unanimously declare that his end is fast approaching if the crows put bones etc in his cooking place or bed room If a sick man does not see his own shadow, he lives according to the *RS* for ten days (st 75) while the *YS* curses him with instantaneous death (5, 172) The *RS* and the *YS* widely differ in every detail regarding their statement on the 'shadows' (See *RS*, sts 71-94, *YS*, 5, 168-172, 211-215, 218-224) He has to live for two months on this earth, according to the *RS*, if he is devoured by the crows or vultures in the dream (st 122), while according to the *YS* he meets with immediate death for the same reasons (5, 187) He lives for a month, says the *RS*, if he is carried in the dream towards the southern direction on a buffalo, donkey or camel (st 123) but the *YS* pronounces an immediate end (5, 187) The *RS* opines that he lives for a month if he sees, in the dream, himself besmeared (st 123) while the *YS* generously allows him six months' life (5, 151) If in the dream he vomits, he lives, according to the *RS*, for a couple of months (st 122) but the *YS* represents a view that grants him seven months' more life (5, 140) The *RS* grants him a week's life if his tongue cannot feel the taste

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<sup>1</sup> See App XIII, pp 104ff



(st 141) while the *YS'* gives him one month's life on the same ground (5, 158-162) Regarding one's life or death, on the ground of Upasruti, the *RS* (sts 180-192) and the *YS'* (5, 188-196) are practically unanimous There is a difference, between the *RS* (sts 194-198) and the *YS'* (5, 129-134), regarding the conception of the Kālaññānacakra The former enjoins to imagine bright half on the left hand and the dark half on the right hand while the reverse is found in the *YS'* Both differ, though slightly, with respect to the basic idea of the Sanicakka The *RS* puts four asterisms on the bosom (st 225) while the *YS'* does five (5, 198) The *RS* places two on the head and two on the private parts (st 225) but the *YS'* does three on the head and one on the private parts (5, 198) As far as this Cakka is concerned, the *RS* recognizes twenty-seven asterisms while the *YS'* does twenty eight There is substantial uniformity between the *RS* (sts 241, 242) and the *YS'* (5, 201-207) regarding the Panhalagna

#### The *RS* and the *YR*<sup>1</sup>

The *YR* is a standard popular work on medicine It is quite modern and of a compilatory character The *Bhansajya-ratnāvali* and the *Bhāvaprakāśa* also, like the *YR*, are equally authoritative and respected by the physicians There is a reference to omens and portents, collectively called the Kālaññāna, on page 7, foretelling the advent of death

The *RS* embodies a principle that one, who sees four discs of the sun or the moon in the corners between quarters, lives for four ghatikās and he lives for four days at the most if he finds them in the four quarters (st 51) All the works on omens and portents are conspicuous by the absence of this reference of the *RS* The *RS* specifically alludes to the fact that if one sees a hole northward, eastward, southward and westward in the disc of the sun or the moon reflected in water, he continues in this world for a month, six months, three months and two months respectively (st 52) The *YR* agrees completely with the *RS* so far (7, 1) The *RS* gives two limits, of ten days or fifteen days, if one finds a hole in the middle of the reflected disc (*loc cit*) The *YR*, like the *KJ*, states that there is no go for him but to remain on this earth only for ten days at the most (*loc cit*)

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<sup>1</sup> See App XIV, p 108

Thus it gives no option The *YR* allots five days to him who sees a smoky envelope round the image (*loc cit*) and the *KJ*, being somewhat miserly, restricts the duration to only one day (56) The *RS* does not recognize this side of the phenomenon  
 5 The *YR* curses him with sudden end if he comes across the disc aflame (*loc cit*) This is missing in both the *RS* and the *KJ* In the opinion of the *RS* he, who cannot see his tongue, nose, middle of eyebrows and eyes, lives for a day, three days, nine days and five days respectively (sts 37, 38), and if he cannot hear  
 10 the indistinct sound, he lives for a week (st 38) This idea has been metaphorically expressed in the *YR* According to it the life should come to a termination in the case of those who cannot see the Arundhati, Dhruva, Visnupada and Mātrmandala which mean tongue, nose, the middle of the eyebrows and the  
 15 eyebrows respectively (7, 2, 3) He, who does not hear the indistinct sound in the ears, when the ears are shut, also goes to the abode of Yama (7, 4) These very points are further elucidated, in stanza 5 which clearly mentions the specific duration, just similar to that of the *RS*, that was at first in sts  
 20 2-3 vaguely and generally hinted at He, who suddenly transforms, meaning thereby, if a fat man becomes lean and a lean man becomes fat, does not live more than a month, states the *RS* (st 22) This portent is referred to in the *YR* but there it has assigned six months' life (7, 6) Both the *RS* (st 28) and the  
 25 *YR* (7, 9) are unanimous on the impending danger of death as a result of the tongue becoming causelessly black The *RS* itself is not consistent regarding the duration of life consequent on the teeth growing black without any apparent reason At one place (st 27), it states one month's life while at the other place (st  
 30 34), it narrows down the period to a week only The *YR* scents sudden death therefrom and thus differs from the *RS* (p 6)

#### The *RS* and the *KJ*<sup>1</sup>

The *KJ* which is by one Śambhunātha is uptill now unpublished I had come across its manuscript in the Manuscript Library of the Oriental Institute, Baroda The *KJ* treats  
 35 of omens and portents as its title suggests The reference is to the numbers of the stanzas

In the opinion of the *KJ*, he dies soon if his nose is cold

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<sup>1</sup> See App XV, pp 108 f

meaning thereby that if the breath exhaled be cold (39) The *RS* supports the statement (st 32) He has one month's life in store, says the *RS*, if he trembles (st 22) but this is contradicted by the *KJ* which advises him to prepare for the worst (41) The loss of gait, taste and smell, the *RS* enunciates, indicate<sup>5</sup> that he is to live for four months, one month and seven days respectively (sts 36, 24, 133) Immediate death is the only outcome of all these three unnatural happenings (41), declares the *KJ* dissentingly The *RS* clearly formulates a theory that he lives for one month, six months, three months, two months,<sup>10</sup> ten days or fifteen days respectively if he sees a hole in the reflected image of the sun or the moon, in the four directions and in the centre (sts 51, 52) It has not mentioned the order of the directions The *KJ* resembles the *RS* so far (56) but it has given the order also, beginning westward from the south The<sup>15</sup> *RS* differs from the *KJ* in giving an option of fifteen days for the last aspect of the phenomenon (*loc cit*) The *KJ* reveals that he ends in a day if he sees the image enveloped by smoke (*loc cit*) but the *RS* is silent on the point (*loc cit*) The viewpoint of the *RS* is that if one is attacked with a disease in Bhaṇanī,<sup>20</sup> it stays on for many days (st 244), in Kattiyā, for seven days (st 244), in Addā, for many days (st 245), in Mahā, for a month (st 246), in Puvva-phaggunī, for seven days (st 246), in Hattha, for eleven days (st 247), and in Sayabhisā, for twenty days (st 249) But according to the *KJ*, if the disease falls on<sup>25</sup> the above-mentioned asterisms, it unfailingly culminates into death (57)

#### The *RS* and the *DS*<sup>1</sup>

The *RS* declares that he, who sees the falling of the moon or the sun in the dream, lives for more than a month (st 124) The *DS* agrees with the *RS* so far as the bad nature of that<sup>30</sup> dream is concerned but it mentions no specific duration (388-389) The *RS* pronounces a judgment of one month's life if he dreams in the dream that he is besmeared with ghee or oil (st 123), the bad nature of the dream is fully supported by the *DS* (*loc cit*) One, who goes, sitting on the back of a buffalo,<sup>35</sup> donkey or a camel, dies in course of a month, says the *RS* (st 123) The *DS* simply hints at the evil nature of such a dream and says no more (*loc cit*) One, who falls in a pit of blood, fat,

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1 See App XVI, pp 109f

pus etc, lives for a month—informs the *RS* (st 129) This type of the dream is described as inauspicious in the *DS* (*loc cit*), though it does not give, like the *RS*, a time-limit The *RS* advances a theory that he, who is not able to see his nose, meets  
 5 with his end in course of three days at the most (st 37) The *DS* simply mentions without entering into further detail that he will die (*loc cit*) It is stated in the *RS* that he lives for a week if he does not hear the noise in his ears when they are closed (st 38) This portent, except its time-limit, is fully lent support  
 10 to by the *DS* (*loc cit*) The *RS* presents a theory that he lives for six months at the most and no more if he cannot see his face in order in the reflection (st 143) The *DS* merely points to its ominousness and neglects the details (*loc cit*) The *RS* assigns various periods to various abnormalities seen in the shadow  
 15 (sts 74–106) All these statements have been summarily put down in the *DS*, simply saying that he, who sees holes in the shadow, does not live long (*loc cit*) In the *RS*, it is mentioned that the dream, which is dreamt in the first watch of the night, comes true in course of ten years, in the second watch, in course of  
 20 five years, in the third watch, in course of six months, and in the fourth watch, in course of ten days (st 115) Regarding this aspect of the phenomenon of dream as described in the *RS*, the *DS* has altogether a different say to say It mentions a year, eight months, three months and a month for the four watches  
 25 respectively, adding further that a dream dreamt at the dawn yields fruit after ten days and a dream dreamt exactly at the sunrise is realized immediately (*loc cit*) This view of the *DS* is shared with some modifications by the *MatP*<sup>1</sup> (242nd Adhyāya, sts 17, 18, 19)

*Conclusion* —This comparative study of the *RS* leads us  
 30 to one positive conclusion that it disagrees with most of the works on omens and portents and thus it represents an original tradition to know which we have no other source but the *MK* It has recorded almost all the abnormal phenomena which have been noted separately by other works on the  
 35 same subject Devices to know their interpretations have not been found in entirety in any single book Its division of the Ristas into the Padaस्था, Pindस्था and Rūpaस्था, elaborate schemes of the Nijacchāyā, Paracchāyā and Chāyāpurusa, a novel

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<sup>1</sup> See App VI, pp 98f

classification of the *Pratyaksa* and *Linga Rista*, a newly conceived *Avakahadācakka*, a singular formula of the *Sanicakka*, a brief plan of the *Āyas*—all these features impose an original character on the *RS*. It has inherited a really distinct tradition of which the *RS* is the only representative to day. In matters of interpretation it has almost always to differ mostly from non-Jaina works and slightly from the Jaina works.

## 6 The *RS* with special reference to the *SRS'* and *UBPK*

I did not attempt a comparison of the *RS* with the *SRS'* and *UBPK* in subsection V of section 5 of the Introduction firstly because I wanted to make a special study of the *SRS'* and *UBPK* in light of the text and secondly because I got the passage concerned of the *SRS'* rather late so that I had no choice left to incorporate the passage of the *SRS'* in the Appendix. Thus I am presenting my comparative studies, so far as these two are concerned, in a special section.

The reason of a special study of both these works lies in the fact that there is a striking similarity between the traditions represented by these two works as also by the *YS'* on one hand and that contained in the *RS* on the other. They all are Jaina works and thus they have a common origin for their basic conceptions. The Jaina tradition concerning the science of omens and portents dates back as far as the *Drstivāda* which is extinct. As I have made clear in the Notes<sup>1</sup>, the *Ristas* were referred to in the canonical works only incidentally and for this reason very briefly. The Jaina culture is noted for its assimilative and accommodative characteristics which are clearly reflected in the development by the Jainas of the secular sciences also, unlike the Buddhists, though their main goal consisted of *nirvṛtti* and nothing else.

Thus the Jainas wrote a good number of works also on medicine, astrology, astronomy, politics, law etc. advancing original theories and interpretations. Thus they were representatives of distinct and original traditions.

Such a distinct tradition regarding omens and portents is also held forth in the Jaina works published and unpublished among which the *UBPK*, *MK*, *SRS'*, *RS* and *YS'* are chief.

The *SRS'* is a work by Jinacandra, the guru of Abhaya-deva, the Navāṅgavṛttikāra, who belonged to the Candrakula. This Jinacandra flourished in the eleventh century A. D.<sup>1</sup> Some portion of the *SRS'* has separately appeared in a printed form.<sup>2</sup> The present passage entitled the आयुर्ज्ञानाधिकार of the *SRS'*, containing 263 sts in Pīṭhik, is found written in about eight folios, from 85 to 92 of the Ms of the *SRS'* which is there at Jesalmere in the Bhāṇḍār of Yati Vṛddhicandraji.

I should also make clear at this time that there are two distinct traditions also among the Jainas, namely, a Śvetāmbara tradition and a Digambara one. It seems that the first is represented by some such works as the *UBPK*, *SRS'* and *YS'* and the other by the *RS* and perhaps the *MK* on which the *RS*, as shown before, has specially drawn. It should also be remarked in this context that there is not so much marked difference between these two Jaina traditions as there is between them and non-Jaina traditions. This becomes manifest mainly through the employment of different terminologies only in the *RS* on one hand and the *SRS'* and the *YS'* on the other.

The Dvāragāthā and six other stanzas found at the end of P<sup>3</sup> are the same verbatim as they are found in the *SRS'* (sts 5-11).<sup>4</sup> Moreover these seven stanzas found at the end of P reveal a different hand and seem to have been added later on as I have previously said in the Introduction.<sup>5</sup> Thus it is definitely clear that these seven stanzas and those found in the *SRS'* have a common origin in the Śvetāmbara tradition while the classification of the *RS* follows a different scheme altogether. This is almost all the difference that exists between the two Jaina traditions.

Now I am coming to the discussion of the scheme of classification adopted in the *RS* and the *SRS'*. The Riṣṭas which are called the पिण्डस्थ, पदस्थ and रूपस्थ in the *RS* (see sts 18-107) have been treated in the *SRS'* under the अरिष्टद्वार, निमित्तद्वार, छायाद्वार, यन्त्रप्रयोगद्वार, and विद्याद्वार (see sts 54, 57, 58, 61, 104, 169, 179, 183, 187, 190, 191, 193, 194, 198, 208, 219, 221, 222, 224, 227, 235,

1 *JSSI*, para 294

2 Pub Jinadattasuri Jñānamandira, Surat.

3 See Notes, p 94

4 See the first out of the two passages attached at the end of this section.

5 See the description of the Ms styled P in section 1 of the Introduction.

244-249 and 257-262 from the passage of the *SRS'* appended at the end of this section) The Ristas to be known through dream, dealt in the *RS* (sts 108-129) have been discussed in the स्वप्नद्वार of the *SRS'* (sts 127, 128, 135, 137, 139, 140, 143, 146, 147, 149, 165 and 166) The divisions of omens and portents into the प्रत्यक्ष and लिङ्ग in the *RS* (sts 130-147) being analogous to the पदस्थ and पिण्डस्थ seem superficial They have been referred to in the *SRS'* under the अरिष्टद्वार The अङ्गुलिप्रश्नरिष्ट of the *RS* (sts 150-152) is treated in the *SRS'* under the देवताद्वार (sts 6-11) The कालज्ञानचक्र has been split up in the *RS* under the अलक्तकप्रश्न (sts 153-157) and गोरोचनाप्रश्न (sts 158, 159), while in the *SRS'* it is outlined under the अरिष्टद्वार (sts 208-214) The प्रश्नाक्षरप्रश्न detailed in the *RS* (sts 161-169) is entirely a novelty The शकुनप्रश्न sketched in the *RS* (sts 172-192) is referred to in the *SRS'* under the शकुनद्वार (st 27) The शब्दप्रश्न which is a sub division of the शकुनप्रश्न in the *RS* (sts 180-192) has again been divided into the देवताजनित and सहज there while in the *SRS'* it has been treated under the उपश्रुतिद्वार (st 35) where also it has been sub divided into the अर्थान्तरव्यपदेश and रूपक (*loc cit*) Thus the nomenclatures of the *RS* and the *SRS'* differ though the subjects treated cover almost the same field The divisions of the शब्द according to the *SRS'* are in complete accord with the *YS'*<sup>1</sup> The अक्षरप्रश्न of the *RS* (sts 193-198), another novel feature, reproduces the scheme of the कालज्ञानचक्र of the *SRS'* with some variation The अलक्तकप्रश्न, गोरोचनाप्रश्न and अक्षरप्रश्न are merely the superficial schemes In one, the material used is अलक्तक and in other, गोरोचना Elaborate description of the प्रश्नाक्षरप्रश्न started by the author in sts 161-169 in the *RS* is again taken up in sts 199-219 and it is here that we see a fusion of the two classes of the Āyas, one comprising of the आलिङ्गित, ज्वलित etc and the other of the ध्वज, धूम etc The first class is found exhaustively described only in the *ACSS*<sup>2</sup> and the second in the *UBPK*<sup>3</sup> and the *NJC*<sup>4</sup> In the arrangement of the *RS*, so far as this portion is concerned, there is some discrepancy The author begins to describe the अङ्गुलिप्रश्न अलक्तकप्रश्न and गोरोचनाप्रश्न and having finished them he brings in the प्रश्नाक्षरप्रश्न,

1 See App XIII, p 106, st 191

2 See Notes, pp 82-83

3 See the second out of the two passages attached at the end of this section

4 See Notes, pp 80-82,



leaves it unfinished and resumes it in sts 199-219 This description of the twofold Āyas is not to be found in the *SRS'* and therefore the whole portion of the *RS* dealing with the प्रश्नाक्षरप्रश्न is a special feature of the *RS* The भुजङ्गचक्र (sts 220-223), the शनिचक्र (sts 224-226), the अवकह्वाचक्र (sts 238-240), the लम्पप्रश्न (sts 241-242) and the नक्षत्रपतितरोगावधि scheme (sts 243-251), in the *RS*, tally with the ज्योतिर्द्वार of the *SRS'* so far as the शनिचक्र and the प्रश्नलम्प are concerned (sts 112-113, 118-119) The स्वरोदय scheme of the *RS* (sts 227-237) is entirely different from that which is outlined in the *SRS'* under the नाडीद्वार and thus it should also be called a characteristic feature of the *RS*

From the above description of the arrangement and the treatment of the subject in the *RS* and thk *SRS'* both, we can see that though the subject dealt with is the same, the *RS* definitely follows another plan of classification different from that which has been accepted in the *SRS'* So far as devices are concerned, the *RS* is comparatively more exhaustive than the *SRS'*, though the presentation is much more lucid in the latter The *RS* has interpretative similarity (which we shall now examine) with the *UBPK*, the *SRS'*, and the *YS'* rather more than it has with the non Jaina works Thus the *RS* and the *SRS'* have a common origin in the Jaina tradition so far as the interpretative aspect is concerned while they both have a different origin, the former having in the Dīgāmbara tradition and the latter in the Śvetāmbara one so far as nomenclature is concerned

With regard to the cracking of fingers, both the *RS* and the *SRS'* have got the statement to the same effect, that is to say, they declare the ominousness of the phenomenon with regard to him in whose case it occurs (*RS*, st 19, *SRS'*, st 224) Ceaseless breath brings about immediate danger of death, according to the *RS* (26) but the *SRS'* grants him a week's life (222) The blackness of teeth without any reason brings about death in course of a month, according to the *RS* (27) while the *SRS'* simply states that his end is near (219) Both the *RS* (28) and the *SRS'* (221) agree with each other so far as the imminent danger of death is concerned due to sudden blackness of tongue One, who does not hear the (ringing) noise in his ears, lives here for seven days—declare both the *RS* (29, 38) and the *SRS'* (184) There is complete uniformity between the *RS* (30) and the *SRS'* (104) regarding the phenomenon of the appearance of



a black spot, for which there is no reason, on the tip of a tongue which does not let him live for more than a month. The *RS* pronounces four months' life in the case of one who loses patience and memory (36), but the *SRS'* differs and allows six months for the same (235). If one cannot see his eyebrows, though looking with attention, he lives only for nine days—state both the *RS* (37) and the *SRS'* (199).

There is entire harmony between the statements of the *RS* (46) and the *SRS'* (183) on the point of abnormal phenomenon which restricts the life here only to one year if one sees a hole or holes in the discs of either the sun or the moon or the stars. There is further agreement between them pertaining to the duration of one year's life if one sees the sun, moon or stars devoid of lustre (*RS*, 47, *SRS'*, 193). There is some difference between the *RS* and the *SRS'* regarding the phenomenon of a sun's revolution, the former is of the opinion that if one sees the disc of the sun, revolving in the sky, he stays here for three months, indeed (50), while the latter prescribes instantaneous death for the same phenomenon (195). There is a marked similarity between the *RS* and the *SRS'* regarding the seeing of the falling of the sun or the moon on the ground. Both are unanimous in announcing that one, who sees this, lives for twelve days (*RS*, 53, *SRS'*, 194). According to the *RS*, one lives for half a year if he sees something like a line of collyrium in the centre of the moon or the sun (56), but the *SRS'*, recording a different tradition declares only twelve days' life (179), though it should be remembered that the phenomenon responsible for that is one of partial blackness in the case of the *RS* and that of total darkness in the case of the *SRS'*. Both the *RS* and the *SRS'* perfectly agree in point of immediate death in the case of one who calls night a day and day a night (*RS*, 58, *SRS'*, 227, 228). If bones are found in one's kitchen, bed room or house, he dies soon—state both the *RS* (62) and the *SRS'* (27).

There is a striking similarity between the *RS* and the *SRS'* which state in clear terms that if a sick man does not see his own shadow, he lives here for only ten days (*RS*, 75, *SRS'*, 54), and for two days if he sees two shadows (*RS*, 76, *SRS'*, 54). There are three types of the छाया, namely the निजछाया, परछाया and छायापुरुष through which one can form the idea of the

duration of life It is called the निजच्छाया if one employs his own shadow to come to a decision regarding the limit of his life But if he uses other's shadow for the same purpose, it is called the परच्छाया The छायापुरुष is that type of the छाया in which the man, perfect in all limbs, first of all, charges his own shadow with the māntric power and then sees it just to have an idea of other's death These have been briefly described in the *RS* (sts 75-85, 86-95, 96-107) and the *SRS'* (sts 54, 244-250, 257-263, 56-60) with this difference that through the छायापुरुष described in the latter one can also know about foreign travels or sicknesses, or father's death, or loss of wealth or the death of the nearest relatives It should also be remembered in this connection that the *RS*, indeed, states that one can know good or bad, profit or loss or any other thing which he wants to know, through the छायापुरुष, but the scheme is not to be found there as it is in the *SRS'* (sts 56-60) This is an outstanding difference besides other variations of the duration of life due to one's abnormal perceptions of the threefold 'shadow' There is complete unity between the *RS* and the *SRS'* in the announcement of six months' life if the छायापुरुष sees his own self without head, in the sky (*RS*, 100, *SRS'*, 59) But they differ with regard to non perception of heart which, according to the *RS*, limits the life only to eight months (103) while, according to the *SRS'*, results in immediate death (58) According to the *RS* if the छायापुरुष sees his reflection quite perfect, the man, for whom it is seen, lives for a long time (105) while the *SRS'* simply states that the phenomenon bids fail to one for whom it is seen (57)

It is really noteworthy that there is no uniformity between the *RS* on one hand and other works on omens and portents on the other regarding the limit of time during which dreams would come to be fulfilled It is also so between the *RS* and the *SRS'* According to the *RS*, one who gets a dream in the first watch of the night, sees it fulfilled in course of ten years, in the second, in course of five years, in the third, in course of six months and in the fourth, during ten days (115) But according to the *SRS'*, the dream dreamt in the first watch is realized in course of a year, in the second, in course of three months, in the third, in a couple of months, in the fourth, during two months and at the time of dawn, in course of seven or ten days (165-166) It is interesting to compare this statement of

the *SRS'* with those of the *MatP*<sup>1</sup> and the *DS*<sup>2</sup> between which there is more agreement. It should also be mentioned that there is some discrepancy in the statement of the *SRS'* inasmuch as it makes no difference between the times indicated for the third and the fourth watches. According to the *RS*,<sup>3</sup> one who dreams a dream of vomit, lives only for a couple of months (122), while in the *SRS'* no time limit has been given but it is merely denounced as a bad dream the result of which is death (149, 160). There is one fundamental difference between the *RS* and the *SRS'* with regard to the topic of dreams. The former gives the time limit within which a dream, good or bad, is realized by one who had had it, while the latter simply says that the death is imminent or that there would be great monetary trouble or that he would die of fever, leprosy, sprue etc etc but does not give a specific duration. According<sup>15</sup> to the *RS*, he, who goes, in a dream, to the southern direction, anointed with ghee or oil, seated on a donkey, lives only for a month (123) while the *SRS'* mentions merely the immediate danger of death without giving specific time limit (127, 143). He lives for more than a month, states the *RS*, who sees in<sup>20</sup> a dream the eclipse of the sun or the moon or their falling on a ground (124). The *SRS'* recognizes the eclipse and the falling, in a dream, as two separate phenomena and pronounces death, as a result of the former, from pestilence and from the disease of the eyes as a result of the latter (140). The<sup>25</sup> association of a red flower or cloth and singing and dancing, in a dream, have all been counted by the *RS* as bad prognostications the inevitable result of which is death in course of a month (128). So far as death, as a result of these indications, is concerned the *SRS'* also is with the *RS* though it does<sup>30</sup> not give the time-limit (128, 137, 147). He lives for a month who falls, in a dream, into the pit full of blood, fat, pus, skin, ghee or oil, states the *RS* (129). This phenomenon of abnormal dream and its common consequence of death minus a statement of one month's duration are shared by the *SRS'* (146 and 160).<sup>35</sup> After noting the unnatural dreams we are now in a position to observe that the *RS* has got definite statements with regard to the time during which one may pass away as a result of his

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1 See App VI, p 99, sts 17-19

2 See App XVI, p 110, lines 10-11.

having seen bad dreams while the *SRS'* is uniformly silent on the point of time limit. This shows that the *RS*, though it is similar in most of the respects to the *SRS'* rather than to any other works, Jaina or non-Jaina, has inherited a tradition, different from that inherited by the *SRS'*, the origin of which may perhaps be found in the *MK*.

The *RS* declares his life to be soon ending if he sees all the directions greenish (132) while the *SRS'* grants him three days' life, the difference to be noted being this that he should be seeing everything yellow (198).

There is a noticeable difference, between the *RS* and the *SRS'*, in connection with the phenomenon of the flies attaching persistently to the whole body. The former blesses him with six months' life (138) while the latter curses him with instantaneous death (190).

Also with regard to the device of seeing a face in water, oil etc. there is a definite disagreement between the *RS* and the *SRS'* the former granting a lease of six months' life if a sick person is not able to see well the reflection of his face in water, oil etc. (143, 147) and the latter prescribes immediate death for the same abnormal experience (61).

The scheme of the कलज्ञानचक्र also differentiates the *RS* from the *SRS'*. As I have said before in the beginning of this section, it is split up into the अलङ्कारप्रश्न (sts 153-157) and गोरोचनाप्रश्न (158, 159) and also is again referred to with special variation at the time of describing the अक्षरप्रश्न (193-198). The essential difference is constituted of the fact that the *RS* says to imagine bright half on the left hand and dark half on the right (156, 195). This is clearly contradicted by the *SRS'* (208, 210) which is substantially followed up by the *YS'* also<sup>1</sup>. Moreover, according to the *RS*, the person lives for as many days, months or years as there are black dots on the joint of the finger (159). This कलज्ञानचक्र of the *RS* is, indeed, different from that found in the *SRS'* and the *YS'*. But the कलज्ञानचक्र outlined in sts 193-198 of the *RS* under the अक्षरप्रश्न is, no doubt, exactly similar in significance to that of the *SRS'* and the *YS'*, if we are to let go a minor difference which becomes evident when the *RS* enjoins to imagine bright half on the left hand and dark half on the right (195), while the *SRS'* and the *YS'* state just the reverse.

<sup>1</sup> See App XIII, pp 104-105, sts 129-134

With regard to the two types of the शब्दs, there is only nominal difference between the *RS* on one hand and the *SRS'* and the *YS'* on the other. The *RS* divides the whole kingdom of words into the देवताजनित and सहज (180), while the *SRS'* divides it into the अर्थान्तरव्यपदेश and रूपक (35). The division of the *SRS'* is adopted by the *YS'* also<sup>1</sup>. Thus we can see that they all are one in substance and significance.

With respect to the शनिचक्र also, none of the *ĀS*, *RS*, *SRS'*, *YS'* and *NJC* is cent per cent similar to each other. At the outset it should be made clear that the *RS* recognizes<sup>2</sup> only twenty-seven constellations and not twenty eight (224-225). This is shared by the *SRS'* (112-113) and the *NJC*<sup>3</sup>. The *ĀS* accepts twenty-eight, perhaps including the अभिजित्<sup>4</sup>. The *YS'* follows the *ĀS*<sup>5</sup>. Thus on this point there is a divergence of tradition also between the *SRS'* and the *ĀS* as well as *YS'*<sup>6</sup> though all three belong to one and the same Śvetāmbara Jaina tradition. In point of significance of a certain constellation falling on a certain part of the शनिचक्र, there is a wonderful unity between the *RS* (226) and the *NJC*<sup>7</sup>. In the matter of the प्रबलम् the *RS* (242) has not at all to differ from the *SRS'* (118-119).<sup>8</sup>

Thus we could see from the above comparison that the origin of the tradition contained in the *RS* is definitely different from that of the tradition held forth in the *SRS'*, though the former is, on many points, in entire accord with the latter rather than with any of the non-Jaina works. I think, the *MK* and the *RS* have a background of Digambara Jaina tradition while the *ĀS*, *SRS'* and *YS'* have Śvetāmbara Jaina tradition as their background.

Now I am coming to the *UBPK*. There is some similarity between the descriptions of the Āyas as found in the *RS* and *UBPK*<sup>9</sup>. It is obvious that the treatment of the Āyas in the *RS* is more in harmony with that of the same in the *ACSS*<sup>7</sup> and *UBPK* than in the *NJC* in which the

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1 See App XIII, p 106, st 191

2 See Notes, p 87

3 See Notes, p 88

4 See App XIII, p 106, sts 197-198

5 See Notes, p 88

6 See the second passage attached at the end of this section

7 See Notes, pp 82-83

classification of the Āyas into ज्वलित, आलिङ्गित etc is not to be found. Moreover, if a particular Āya is on a particular Āya, the phenomenon indicates good or bad. This aspect of the theory of the Āyas is nowhere to be met with in the *NJC* as it is in the *RS* and *UBPK*. Thus so far as the Āyas also are concerned, the *RS* is under compliments of some such Jaina works as the *ACSS* and *UBPK* rather than with any non-Jaina works.

(1) From the *SRS'*

×                      ×                      ×

देवय १ सउण २ उवस्सुइ ३ छाया ४ नाडी ५ निमित्त ६ जोइसिओ ७ ।  
सुविणग ८ अरिट्ट ९ जतप्पओग १० विज्जाहिं ११ कालगमो ॥ ५ ॥

॥ दारगाहा ॥

×                      ×                      ×

अंगुट्ट- खग्ग- दप्पण- कुट्टाइसु पवरविज्जसत्तीए ।  
अवयारिया विहीए तहाविहा देवया का वि ॥ ६ ॥  
साहेज्जा पुच्छियत्थ नवर विहिणा दढ सुइभूओ ।  
निच्चलमणा सरेज्जा विज्ज तद्देवयाहवणि ॥ ७ ॥  
विज्जा एत्थ पुण ओ नरबीरे ठठति मति नायव्वा ।  
रवि- ससिगहणे एसा अट्टोत्तरदससहस्साण ॥ ८ ॥  
जावेण साहियव्वा अह सपत्तमि कज्जकालमि ।  
अगुट्टाइसु लीयइ अट्टोत्तरसहस्सजावेण ॥ ९ ॥  
तत्तो कुमारियाओ वच्छियमत्थ नियति निम्भत ।  
सम्मत्तनिच्चलाण णवर वच्छियकरी एसा ॥ १० ॥  
अहव सय चिय सक्खा अक्खेत्तमणा गुणेहिं खवगस्स ।  
त नत्थि ज न साहइ केत्तियमिह मरणकाल तु ॥ ११ ॥

॥ देवयादार ॥

×                      ×                      ×

जस्स सयणीय-गेहे महाणसे वा ठविति किर कागा ।  
चम्म रज्जु वाल हड्ड वा सो वि लहु मरिही ॥ २७ ॥

॥ सउणदार ॥

×                      ×                      ×

एगो अत्थतरववएस तस्स रूग्गो इयरो ।  
पढमो चितागम्मो फुडकहियत्थो चिय परो उ ॥ ३५ ॥

॥ उवस्सुइदारं ॥

×                      ×                      ×

छाया जस्स न दीसति वियाण तज्जीवय दस दिणाणि ।  
छायादुग च दीसति जइ ता दो चेव दिवसाणि ॥ ५३ ॥

×                      ×                      ×

अहिगयसुहा ऽसुहकए नेमिती निप्यकप्पमप्पाण ।  
 धारेतो थिरचित्तो छायापुरिस निरुवेज्जा ॥ ५६ ॥  
 तत्थ जइ ता तमक्खयसव्वग पेसए तथा कुसल ।  
 तप्पायाण पुण जइ अदसण ता विदेसगमो ॥ ५७ ॥  
 उरूण जुगे रोग गुज्जे उ विणस्सए पिया नूण ।  
 उयरे अत्थविणासो हियए मच्चू अदीसतो ॥ ५८ ॥  
 दक्खिण वामभुअदसणे उ जाणाहि भाय सुयनासो ।  
 सीसे उ अदीसते छम्मासे उ भवे मरण ॥ ५९ ॥  
 सव्वगमदीसतमि जाणहि सज्जमरण तु ।  
 एव छायापुरिसतो आऊकाल वियाणेज्जा ॥ ६० ॥  
 जो न जल दप्पणाइसु नियच्छाय निअइ नियइ वा विणिइ ।  
 समवत्ती तस्स कुड समीववत्ती परिब्भमति ॥ ६१ ॥

॥ छायादार ॥

× × ×

जस्स य जीहग्गमि[य]दीसति कसिणो अदिट्ठपुब्बो य ।  
 अनिमित्तो च्चिय बिंदू सो वि न मासापर जियइ ॥ १०४ ॥

॥ निमित्तदार ॥

× × ×

जमि सणी नक्खत्ते त नक्खत्त मुहमि दायव्व ।  
 चत्तारि दाहिणकरे पाएसु य तिन्नि तिन्नि भवे ॥ ११२ ॥  
 चत्तारि वामहत्थे हियए पुण पच्च तिन्नि सीसमि ।  
 कोयणजुयलमि दुग गुज्जे य दुग विणिदिट्ठ ॥ ११३ ॥

× × ×

पिट्ठोदये विलग्गे कूरा लग्ग-त्थ हिबुग दसमट्ठि(ठि)या ।  
 जइ हुति अट्ठ-छट्ठमरासीसु निसाहिवो होति ॥ ११८ ॥  
 तो रोगी मरइ धुव अहवा लग्गाहिवो गहो अत्थ ।  
 उवणमइ तो वि मरण रोगी सज्जो(ज्ज) वि खण नेइ ॥ ११९ ॥

॥ जोइसदार ॥

× × ×

तिल्ल मसिलित्तर्धगो विल्लुलियकेसो य विसणो(ण्णो) सुविणे ।  
 खर-करहगओ जमदिसिगामी जइ तो वि लहु मरण ॥ १२७ ॥  
 रत्तवड खवण-याण सुविणे दसणमवस्समरणाय ।  
 रत्तवसणो य सुमिणे गायतो निच्छिय मरइ ॥ १२८ ॥

× × ×

सुविणे च्चिय गयजाल जलण तप्पितस्स पुण(णो) जस्स ।  
 नग्गस्स तह घएण सव्वगव्वभगजुत्तस्स ॥ १३५ ॥

× × ×

रत्तवर कुसुमधरो कट्ठिज्जइ इत्थियाहिं हसमाणो ।  
 जो सो गमिहि[इ] पुण रत्तपित्तदोसेण पज्जत ॥ १३७ ॥

नेह सह चडालेहि पि य सुमिणे पमेहदोसाओ ।  
 जो पुण जले निमज्जति सो रक्खसदोसओ मरिहि ॥ १३८ ॥  
 जो पुण मत्तो तव्व तओ य पेण निज्जए सुविणे ।  
 उम्मायदोसतो सो अते पाणे परिच्चइहि ॥ १३९ ॥  
 नयणामएण मरिही ससि सूरनिवायदसणे सुमिणे ।  
 सुव(वि)णे ससि रविगहणाण दसणे पुण अ मारीए ॥ १४० ॥

× × ×

रत्तकुसुमस्स पुरिसस्स सुमिणए मुडियस्स नगास्स ।  
 चडालेहिं दक्खिणदिसाए नयण पुणो जस्स ॥ १४३ ॥

× × ×

गत्ताए समसाणेसु य सयण पढण च छार पसूसु ।  
 जल पक्खुप्पण सिग्गवेगसोएण हरण च ॥ १४६ ॥  
 तह रत्तकुसुम माला बिलेवण वरविभूसणविमाण ।  
 सुमिणिमि गीय- वाइय- नट्टविहीए य करण च ॥ १४७ ॥

× × ×

अब्भवहरण सुमिणे जस्स य पक्कपसुहभक्खण छुडी ।  
 विरेयण दम्म[य]-लोहप्पमुहाण लाभो य ॥ १४९ ॥

× × ×

सो सत्थो विहु मरण अहवा दव्वाइय महावसण ।  
 पाउणिही रोगी पुण नियमा मरण चिय तहा हि ॥ १५९ ॥  
 मरइ चिय रोगी पासिऊण इय परमदारुणे सुविणे ।  
 सुत्तो पुण सदेह सपाविय को वि जीवइ वि ॥ १६० ॥

× × ×

रयणीए पढमजामे दिट्ठो सुविणो फलेइ वासाओ ।  
 बीए मासतिगाओ तइए पहरमि मासदुगा ॥ १६५ ॥  
 रयणीए चउत्थि(त्थे) पुण पहरे दिट्ठो दुमासिओ सुविणो ।  
 गोसम्मि वासराण दसण्ह सत्तण्ह वा फलइ ॥ १६६ ॥

॥ सुविणगदार ॥

× × ×

एव सुविणगदार दसिय दसेमि रिट्ठमिह जम्हा ।  
 न विणा रिट्ठ मरण न जीविय दिट्ठरिट्ठम्मि ॥ १६९ ॥

× × ×

अजणपुजपगास बिंब मयलछणस्स रविणो य ।  
 जो पेच्छइ सो गच्छइ(इ) जमाण बारसदिणतो ॥ १७९ ॥

× × ×

एक्क व दो व तिणिह व रवि-ससिबिंबेसु तारएसु(सु) वा ।  
 जो पेच्छति छिड्डाइ जाण तदाउ(ऊ) वरिसमेक्क ॥ १८३ ॥  
 उभयकरंगुट्टे(ठे)इयकक्कहरो नि(न) सुण(णे)इ जो य ।  
 नियकजाण घोस सो मरइ(इं) सत्तदिणमज्जे ॥ १८४ ॥

× × ×



जायति मुणालसीयलमगमकम्हा सउण्हमवि जस्स ।

जमरायरायहाणी पथपयट्ठो लहु सो वि ॥ १८७ ॥

× × ×

जूया व मच्छिया वा निरतर ज भवति पच्छा व ।

उवसप्पति(ते) त कालकवलिय कुसल कलसु लहु ॥ १९० ॥

विज्ज पुरद्वरधणु धणियममेहे वि नहयले नयइ ।

सुणइ य गज्जियसइ जो सो लहु जमपुरपवेसी ॥ १९१ ॥

× × ×

विच्छाए पेच्छतो रवि-ससि-तारगाण जियइ वरिस ।

अह सव्वहा न पेच्छति अच्छइ छम्मासमेव जइ ॥ १९३ ॥

तह रवि ससिबिंबाण भूपडण पास(से)इ अकम्हा ।

जो निस्ससय वियाणसु बारस दिवसाणि तस्साड ॥ १९४ ॥

जो पुण दो रविबिंबे पासइ नासइ स मासतियगेण ।

रविबिंबमतरिच्छे पेच्छति भमिर अह लहु ता ॥ १९५ ॥

× × ×

जियइ तिदिण स सव्व पासति पीय पयत्थसस्थ जो ।

जस्स य कसिण भिन्न हवति पुरीस स लहुमरणो ॥ १९८ ॥

बद्धचक्खुलक्खा निरक्खमाणो वि नयतिय नियइ ।

भमुयाण जुय जो सो नवदिवसवभतरे मरइ ॥ १९९ ॥

× × ×

सुक्किलपक्ख दक्खिणपाणिं परिकप्पिड कमेण पुणो ।

हिट्ठिम-मज्झिम उवरिमपव्वाणि कणिट्ठियाए य ॥ २०८ ॥

पडिवय छट्ठि क्कारसि तिहीओं परिकप्पिओ पयाहिणओ ।

सेसगुलिपव्वेसु तु भेसविहीओ ( सेसतिहीओ ) विचप्पेज्जा ॥ २०९ ॥

पचमि दसमि(मी) पुत्तिम तिहीओं ता जाव ठविय अगुट्ठे ।

एव वामकरे पुण परिकप्पिय कसिणपक्खकम ॥ २१० ॥

ता जाव तदगुट्ठे उवरिमपव्वे अमावसाईए ।

एवं तीस तिहीओ परिकप्पित्ता जहाभणिय ॥ २११ ॥

तत्तो विचि( वि )त्तदेसे निबद्धपडमासणो महासत्तो ।

बद्धकरकमलकोसो पसन्नथिरमण वई काओ ॥ २१२ ॥

झाएज्जा(ज्ज) कसिणवन्न सुत्त( न्न ) करकमलकोसमज्झगय ।

सियवत्थछाइयप्पा सुवट्ठलक्खो तहि चेव ॥ २१३ ॥

उग्घाडिय करकमल पलोइ जीए कीए वि दिट्ठीए ।

दीसति स कालबिंदू सो कालो नत्थि सदेहो ॥ २१४ ॥

× × ×

दत्ता वि जस्स सहसा सुपुग्गिया सक्कराउला लुक्खा ।

सामा वा होति तमतगतिग पत्थिय जाण ॥ २१९ ॥

× × ×

जीहा वि जस्स सामा सुक्का सूणा पमाणओ अहिगा ।

हीणा त्रा वट्ठा वा सरण मरण खु तस्सावि ॥ २२१ ॥

अनिमित्त अविलंबी चक्खुस्सावो य लबगो सासो ।  
जइ ता कमेण दस सत्त वासरते धुव मरण ॥ २२२ ॥

× × ×

जस्सगुलीओँ सहसा फुडति आयट्ठण विणा चेव ।  
सो वि अवस्स काही देवी देहतर तरसा ॥ २२४ ॥

× × ×

घरसिज्जता वि दढ निस्सद्दा चेव जस्स कर चरणा ।  
जस्स निसि दियसि मोहो रेय च सरतमइरित्त ॥ २२७ ॥  
छीयण कासण मुत्तणकिरियासु(सु) कारण विणा चेव ।  
जस्स य अपुब्बसद्दो जायति यमकवलिओ सो वि ॥ २२८ ॥

× × ×

अनिमित्त चिय सत्ती सील चाओ सई बल बुद्धी ।  
छक्कमिण विणियत्तइ छम्मासासन्नमरण च ॥ २३५ ॥

॥ अरिट्टदार ॥

× × ×

तो पिठीए सूर काउ सूरुदए चिय सुनिउण ।  
स पराउनिच्छयकए नियछाय[ण] पलोएज्जा ॥ २४४ ॥  
जइ सपुण्ण पासति आवरस ता नत्थि मच्चुभय ।  
अह नियइ कन्नसुन्न ता जीवइ(वेई) [य] वरसतिग ॥ २४५ ॥  
करविरहे दसवरिसे अगुलिविरहे य अट्ट वरिसाणि ।  
खधाभावे सत्त उ पासाण अदसणे तिन्नि ॥ २४६ ॥  
नासाविरहे वरिस केसाभावे य जियइ तप्पणग ।  
सिरविकलछायदसणे नरो जियइ छम्मास ॥ २४७ ॥  
गीवाविरहे मास च्चिबुगाभावे य जियइ छम्मास ।  
एकारस चेव दिणाणि दिट्ठिविरहे जियइ पुरिसो ॥ २४८ ॥  
सच्छिडे पुण हियए दीसते सत्त वासरे जियइ ।  
अह छायदुगं पासति जमपासे ता पडइ खिप्प ॥ २४९ ॥

॥ जतप्पओगदार ॥

× × ×

अह अप्पणिज्ज अप्पणो कए परकए य परछाय ।  
सम्म तक्कयपूओ परमुवउत्तो पलोएज्जा ॥ २५७ ॥  
जइ त सपुन्न चिय पासति ता नत्थि मरणमावरिस ।  
कम जव-जाणुविरहे ति दु-एक्कगवरिसेहिं मरइ धुव ॥ २५८ ॥  
दसमासतमि तदूरुसखए कडिखए नव ट्ठहिं च मरइ ।  
तदुदरअभावे मासेहिं पचहिं छहि वा ॥ २५९ ॥  
गीवाभावे चउ ति-दु इक्कगसखेहिं मरइ मासेहि ।  
पक्ख कक्खाण खए बाहुखए दस दिणे जियइ ॥ २६० ॥  
खधखए अट्टदिणा चउमास जियइ हिययच्छिड्ढे ।  
पहरदुग चिय जीवति छायाएँ सिरोविहीणाए ॥ २६१ ॥

अहं सव्वहा वि छायावोच्छेओ भवति जोगिणा कहवि ।  
 ता तक्खणमज्जे च्चिय खिप्प अक्खइ खय नूण ॥ २६२ ॥  
 एमाइणो अणेगा जइ वि उवाया निदसिया समए ।  
 आउपरिन्नाणकए तह वि हु लेसेण कहियाइ ॥ २६३ ॥

इति श्री सवेगरगशालाग्रन्थे  
 आयुर्ज्ञानाधिकार ॥

(2) From the *UBPK*

विन्यस्ता ध्वजादयोऽष्टाया । विरचित नारीहृदयवर्तिनी कौटिलगोसूचिकात्रय । इयु  
 त्सृष्टा विगणय्य विगणय्याष्टका । पातितमनुक्रम तच्छेषानुसारेणाङ्कत्रय । ततोऽभिहित मया ।  
 महादेवि ! समाकर्णय ।

ध्वजो धूमस्तथा सिंहश्च बलीवर्द इत्यपि ।  
 खरो गजेन्द्रो ध्वाक्षश्च अष्टाया परिकीर्तिता ॥  
 एतेषा चाष्टानामप्यायानामष्टविध बल भवति । तद्यथा ।  
 कालवासरवेलाना मुहुर्त्तककुभोस्तथा ।  
 नक्षत्रग्रहयोश्चैव निसर्गबलमष्टमम् ॥

तन्नामी महादेवि !

ध्वज खरस्तथा ध्वाक्ष प्रस्तुतेऽत्र प्रयोजने ।  
 समापन्नास्त्रयो ह्यायास्तेषा बुध्यस्व यःफलम् ॥  
 प्रथमाज्ज्ञायते चिन्ता द्वितीयास्तु शुभाशुभम् ।  
 तृतीयाकालनिर्देशं कुर्यादायादिति श्रुति ॥

तत्र

शुनि ध्वजे वृषे चैव जीवचिन्ता प्रकीर्तिता ।  
 सिंहवायसयोर्मूल धातु धूमेभरासमे ॥

अतो ध्वजस्य प्रथम पातादित्य मयूरमञ्जरी वत्सा जीव चिन्तयति । कालवेल्लादिभिश्च लक्षयामि  
 तमपि जीव पुरुष तमपि राजपुत्र तमपि हरिनामकमेषा चिन्तयति । तस्य चावश्यभावी लाभो  
 यतो धूमस्योपरि निपतितोऽत्र रासभ । तत्र चैव कथ्यते —

श्वान लाभ च कुरुते रासभो ध्वजधूमयो ।  
 सिंहस्योपरि नाश भी शेषेषु तु स मध्यम ॥

तस्य तु कालतोऽद्यैव लाभो भविष्यति । यतोऽत्र तृतीयो निपतितो ध्वाक्ष । तत्र चेदमुक्तम् —  
 ध्वजकुक्षरयोर्वर्षं मासो वृषभसिंहयो ।  
 पक्षश्च खरयोर्ज्ञेयो धूमवायसयोर्दिनम् ॥

(6th Prastāva, pp 887-888)

## 7 Ristas—A General Discussion

### (1) THE IDEA OF THE RISTA—ITS ORIGIN AND DEVELOPMENT

Of all the fears and certainties, the fear of Death, as its certainty, is the greatest. No one likes to die. The struggle for existence is evident in man and microbe. The history of every living organism is composed by the will to live. This

being the only strongest motive force of the universe, the common end of every science, mental, moral and physical, is to know and knock out Death. Moral sciences discuss the nature of Death and put forth their humble claim to elevate man beyond its reach and grasp, while physical sciences, such as the science of medicine etc spiritedly declare their only ambition of conferring eternal lease of life on man by gaining a sure and final victory on Death. Whether the promise of science will be fulfilled or not is a different problem but this much is quite true that every one, be it small or great, wants to know and remedy Death.

Not a single moment passes in the universe without a phenomenon. Every phenomenon, major or minor, is full of meaning and significance. In all times and climes, human intellect has made strenuous efforts to interpret it. These interpretations of different nationalities have remained in a continual process of development as human mind evolved with the growing intensity and extent of human experiences. Thus starting with an assumption that there is nothing like accident in the universe, whatever happened was evaluated in terms of good or bad for the humanity. Mantras were formulated, medicines were invented, t̃āntric rituals were elaborated, with the sole purpose of acquiring good and avoiding bad. Human mind that was thus busy finding every thing that contributed to its advantage, focussed its attention on the daily events that occurred in this material universe. Cracking of fingers, exhaling a cold breath, the sneezing of a horse or a cow, the sight of a serpent, the dream of death, the attack of a disease in a particular constellation, the vitiation of the Lagna at the time of a query by the malefics were all minutely studied and scientifically interpreted. The Solar and Lunar eclipses, abnormal appearance of the sun and the moon, the sight of a shadow and the hearing of auspicious and inauspicious words were also scrutinized and a regular Science of Omens and Portents, technically called Riṣṭas, was evolved and established. It was used to find out the possibilities of happiness or misery, gain or loss, victory or defeat. In short, it was utilized for a diagnostic purpose and the remedy for evil was supplied by the Science of the Rituals that also was conceived on parallel lines. These two Sciences, the Science of the Riṣṭas and the Science of the Rituals were thus inseparably linked to serve the purpose of humanity.

The earliest reference to the Ristas is found in the *AV*, *AA* and the *Drstivāda* of the Jainas. The crude idea becomes a little finer in the *MBh* and *ON*. It gets a distinct shape in the *VP*, *MatP*, *YS* and *MP*. The idea is described in details in such medical works as the *KS*, *CS* and the *SS*. The *VS* deals with the General Ristas and the idea is found in its full-fledged, final form in the *SRS* and *YS*.

(11) INDIVIDUAL RISTAS AND GENERAL RISTAS. The Ristas or the omens and portents are broadly divided into two parts, namely, Individual and General. The omens and portents, through which individual's good luck or bad luck is known may be called Individual Ristas. Those prodigies which foretell national disasters, revolutions, epidemics, famines, wars and battles may be styled General Ristas or cataclysms.

Change is eternally going on in this universe. When phenomenal changes are about to happen, they are often prognosticated by some peculiar signs. Earthquake is often preceded by the terrific chirping of the birds and cying of the animals. Omens, portents, popular superstitions and eclipses have all proved full of meaning. National calamities, battles and wars are almost always indicated by uncommon manifestations in the sky also. Solar and lunar eclipses indicate calamities for the most part. Total solar eclipses are rarely seen and when they occur they foretell the death of a king or of one occupying a higher social status. They are cent per cent disastrous if both the eclipses—solar and lunar—take place in one and the same month. This unusual phenomenon had occurred in the year of Mahābhārata war and it has occurred in 1941 A. D. which witnessed a terrific war between Germany and Russia. The appearance of a comet also is ominous. It had appeared in 1941 A. D. as it did in the year of Mahābhārata war and unforeseen miseries befell Russia. A comet had appeared in 43 B. C. and Julius Caesar died as well as there was a revolution in Rome. It was again seen in 79 A. D. and a tough fight took place between the Aryans and the Śakas. 632 A. D. witnessed its presence which resulted in the death of Mahomet—a muslim prophet. Its appearance in 1000 A. D. in Europe was followed by momentous changes. In 1066 A. D. it created unexpected adversities

in England In 1910 A. D. it created Balkan wars and the death of King Emperor Edward VII

Individual Ristas are not necessarily General Ristas. The nation, as a whole, has nothing to do with the individual's  
 5 exhaling a cold breath or the cracking of his fingers or the incessant falling of water particles from his eyes without any special reason. But the signs, symptoms and the predisposing causes of an earthquake or an epidemic have a direct relation with an individual. In this case, he may not get any warning  
 10 or prognostication in the form of a bad dream or uncommon physical experiences. Still however he is one of the sufferers as he also forms a unit of the society or the nation. Moreover, if many individuals in a particular city get the same kind of omens or forebodings or get bad, though different, individual  
 15 indications, they are to be interpreted as signs of common miseries. Besides, if the prominent leaders of the nation get any previous prognostications individually, they do mean according to this science of omens & portents some common mischief or national disaster. The extent or the nature of  
 20 a misery should be determined by the type of such presages. Thus there cannot be any hard and fast distinction between the Individual Ristas and the General Ristas inasmuch as an individual is a unit of the nation, while a nation is composed of individuals. But, largely speaking, General Ristas are those  
 25 which are mostly the Ristas in the form of abnormalities or perversities of Nature resulting in general or common danger while the Individual Ristas are the out-of-the-way experiences of an individual bringing about good luck or bad luck, as the case may be, to himself only. Thus the Science of  
 30 the Unknown, the Science of Omens and Portents and the Science of the Rituals also are all interrelated. I am briefly touching in the following pages the Science of the Unknown as it is found described in Non-Indian and Vedic literatures.

35 (A) THE IDEA OF THE RISTAS (ESPECIALLY GENERAL) AS FOUND IN NON-INDIAN LITERATURES —(I) OMENS AND PORTENTS. Good luck or bad luck portended by prodigies is decided by the culture to which a particular individual happens to belong. The interpretations are made in accordance with different cultures  
 40 because the same phenomenon has been found variously

explained Moreover, the fact that no complete similarity or dissimilarity is seen between them all proves that there is constant action and interaction between different cultures Cultural diffusion runs through and through

The significance of a prodigy is self-evident though it is not quite exempt from the impress of the tastes and sentiments of the people trying to interpret it Sometimes the nature of the prodigy is also responsible for its origin and development<sup>1</sup>

(II) THE PROVINCE OF THE UNKNOWN The land of the unknown is almost always believed to have been shrouded in mystery, so much so that the skill of a very high order and the learning of the supreme type came to be viewed in course of time with something like awe and wonder mingled somewhat with fright Michael—an Irishman of the 13th century is an example to the point<sup>2</sup> Heavenly bodies and the farthest regions of the earth, also were no exceptions<sup>3</sup>

(III) THE CONCEPTION OF OMENS AND PORTENTS (a) General What events should be considered prodigious and what value should be attached to them depends almost entirely on the condition of mind and the general outlook of the society<sup>4</sup> Examples are not wanting to show that a particular phenomenon in a particular society and at a particular time which might have been looked upon as most uncommon, would have passed down as quite a commonplace occurrence Incidents happening frequently have lost their significance as prodigious and accidents of the least intensity and importance pass of uncared for Thus the treatment and the evaluation of a certain phenomenon are almost exclusively dependent on the social, political, religious, cultural and individual conditions then existing A philosopher or a wise man will not be affected by ups and downs of fortune or by radical upheavals of nature while a fool will surely find fault with his own shadow and begin to believe that all accidents have been, as it were, devised for him<sup>5</sup> The Romans did not believe easily in anything, not even that a person was dead<sup>6</sup> It is in the very constitution of human mind that at some part of

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1 T CORYAT, *Crudities*, London, 1611, I, 114

2 St John D SNYMOUR, *IWD*, pp 52f

3 E W NELSON, 18 *RBW*, 1899, p 442

4 Seneca, *QN*, vi 1

5 Pliny, *HN*, vii 53 Ed E A SCHWANBECK, Bonn, 1846

its development it superimposes a mystical colour even on quite ordinary things. It magnifies the event, looks at it as if it were of a transcendental character and deduces unwarranted conclusions therefrom. It is difficult to say why and how this occurs though on a close analysis we are in a position to state that the intense expectancy and the heightened anticipation are the predominant, underlying mental factors. This is proved by the politico-religious fanaticism of the oppressed Jews<sup>1</sup>

The devil you don't know is almost always worse than the devil you know because the former is far more terrific and appalling than the latter<sup>2</sup>. This fear is largely mental than physical

If we are not able to explain such phenomena on a rational basis, it is quite possible that fear may overtake us. No other attitude is possible. There is a striking similarity between a religious attitude and the reasoning employed to explain such uncommon occurrences. It is sincerely believed that such instances are the works of an angry god. Any miracle can be performed with divine help. Testimony to unshakable faith in the efficacy of such a help as well as in omens and portents is amply provided by the rulers beginning from Alexander the Great down to the Roman Empress of the first century of the Christian Era

Any catastrophe is capable enough to produce mental imbalance. Mystic events and cataclysms can, doubtless, frighten a man who is otherwise fear-proof. We take pity on him when we see that he is nonplussed by the unexpected situation. There is no royal road but to bend down before such a colossal force of nature and to hope for the good. There is no wonder if man goes mad when great cities are being

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1 Compare—"Prior to the revolt in Judea which broke out in 66 A.D. this expectancy gave life and a permanency to a host of terrifying rumours which in turn fanned the fervour into greater vagaries. Men dreamed only of signs and omens. The apocalyptic hue of Jewish fancy stained everything with a bloody halo. Comets, swords in the sky, battles in the clouds, light breaking forth of itself from the depth of the sanctuary, victims at the moment of sacrifice bringing forth a monstrous progeny etc etc" E. RENAN, *ACH*, chap. X

2 Compare—"It was natural for Teigne o' Neill, the Irish blacksmith, when he discovered that the rider of the horse was a ghost to recoil with a terrified prayer" SEYMOUR, *IWD*, pp. 72ff



destroyed, renowned nations are just about to be soon wiped out and when the earth is shaking in its very foundation Malakand tribes, who attacked the British in 1897 are the best illustrations These tribes were overcome with divine awefulness, dreamt of celestial glory and greatness and hoped for prodigies<sup>1</sup>. 5

(b) (1) GREEK STANDPOINT Empedocles believed and preached that every part of an animal's body had an existence by itself In due course of time the crude interest began to be keener and more lively than before

There is on record a reference to the effect that the earthquakes and the eclipses occurred more often than before in the Peloponnesian war Moreover when Xerxes led his army through Greece he had had definite prognostications of his defeat The fact that the mare gave birth to a hare was explained by Herodotus as an indication to his flight for saving his life 15 Besides, when the Persian forces drew nearer to the temple at Delphi, they had a number of omens and portents Many soldiers met with their doom under the steep rocks felled down by the lightning Two days after the olive tree was destroyed by fire, a shoot sprang out of the stump A salt fish went out of 20 the frying pan, leaping This last portent was interpreted to mean that Protesilans would rise from amongst the dead and would wreak vengeance on his enemy who had maltreated him and made him unhappy Greeks well knew the Science of Astrology They could predict the birth of men or monsters 25 It was their patent theory that the birth will be of a monster if there was a disjunction of planets to which were assigned certain recognized houses in the zodiacal chart They could definitely foretell that the native will be an animal if the planets were in the sign of an animal<sup>2</sup> 30

(2) ROMAN STANDPOINT The influence of the Greek theories, teachings and speculations is working largely on the Roman culture and civilization Pliny makes reference to many races having only one eye in the forehead<sup>3</sup> and Livy in his *Annals* gives a description of three marvellous births<sup>4</sup> 35

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1 W L S CHURCHILL, *Story of the Malakand Field Force*, London, 1898, p 38

2 A BOUCHE' LECLEREQ, *L' Astrologie Grecque*, Paris, 1899, pp 399f

3 *HN*, VII, 2

4 XXVII, 37, XXXI, 12

There were women who gave birth to elephants and serpents<sup>1</sup> The birth of more than three children was interpreted by the Romans as a sign of impending evil When Augustus was the king, the birth of four children worked infinite mischief through famine A number of prodigies occurred in the rule of Nero among which abnormal births are quite conspicuous The offsprings had many heads each of which was a symbol of the dead emperor according to the Romans

Natural absurdities like extraordinarily bright lights in the sky at night just giving the idea of a glaring day were also seen

Once a little star fell from the sky, gathering in size as it neared the earth while it looked like a dazzling moon<sup>2</sup> It eventually returned to its original habitat in the heavens and completely disappeared Stars moved to and fro,<sup>3</sup> and a red circle suddenly enveloped the sun<sup>4</sup> In old antiquated times it rained sometimes milk, blood, flesh etc in Rome<sup>5</sup>

Even large flames spread in the sky<sup>6</sup> Farm-houses containing animals were all destroyed This inauspicious event was particularly interpreted as an evil omen forecasting a calamitous social war in Italy

In Asia there were two peculiar mountains, around Indus, one of which attracted and the other repelled iron wherever it was

No specific time has been prescribed for the occurrence of prodigies and portents though there is ample evidence to show that political crises and national calamities were almost always preceded or attended by some sort of extraordinary or marvellous events Many out-of-the way events occurred in the year, when Fabius Maximus was given the consulship for the third time There was found a bloody sweat on the face of the statues It rained stones near the temple At Sinuessa, a cow gave birth to a colt etc etc

1 *HN*, VII, 3

2 Cf st 124 of the text

3 *HN*, II, 29-37

4 Cf st 55 of the text

5 *Ibid*

6 *HN*, II 29-34, 57-59.

Many other prodigies especially of fire also occurred when Rome was threatened by Hannibal

The appearance of two moons<sup>1</sup> by day and a heavy rain of red-hot stones are some of them. When it was raining at Capua, the moon appeared falling from the heavens

Another series of phenomena operated at the time of a Punic war. In the sky at Anagnina, flames of fire were seen at places and a meteor was also noticed. These abnormal events differ no doubt from those mentioned before though the characteristic of ominousness is the same in all of them. These unnatural portents foreboded enormous evil for the people of the land where they happened. National disasters, political changes, civil wars, riots, attacks and invasions of a severe type—any of these as well as a sudden demise of a benevolent ruler or a great social or religious leader had similar echoes in the forces of nature then and there working. These troubles and woes which were in store for the humanity found reflected in Nature. Coming events cast their shadows before and the science of such shadows which gave the knowledge of or a clue to general disasters formed part of the science of the Ristas or Omens and Portents. The severity of such disasters could be lessened<sup>2</sup> by undergoing certain practices, observing some prescribed rules and regulations and reciting some sacred formulæ as laid down in the Science of the Rituals. Thus the Science of the Unknown, the Science of the Prodigies and Portents and the Science of the Rituals are all interrelated and they all have a common philosophical and metaphysical background.

(3) THE EARLY CHRISTIAN STANDPOINT—A dragon emitting water to wipe out the church was considered by the Romans an incarnation of evil. The origin of this notion can be traced to the Babylonian culture and civilization<sup>3</sup>. The Antichrist was represented as some prodigy. In the days of Nero's misrule, appearance of meteors and the similar heavenly and physical abnormalities were noticed with special interest and consideration<sup>4</sup>.

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1 Cf sts 45 and 51 of the text, Shakespeare refers to the appearance of five moons in *King John*, 4, II

2 Livy, *Annals*, XXII, XXX

3 C CLEMEN, *Primitive Christianity*, Eng Trans, Edin, 1912, pp 127-137.

4 Compare—"Comets, eclipses, mock suns, northern lights in which

Christ himself had also predicted that a nation would rise in revolt against a nation. There would be eclipses and earthquakes, terrois and tyannies and famines and epidemics and many uncommon signs will be manifest in the sky. The prophecy came out perfectly true. The year 65 saw the terrors of an epidemic in Rome and in the same year a great conflagration burnt Lyons. Famine visited the land in 68 and the flood from Tiber devastated the land in 69. The cyclones and the tornadoes took heavy toll of humanity in Campania. It seemed that nature was out of hinge everywhere. A belief that a Messianic kingdom was soon to come took firm root in the minds of the public by these omens and portents as well as by the hiding of the sun and moon and the waving of swords in the sky<sup>1</sup>. These perversities of nature prognosticated to the jews the appearance of a Messiah for many centuries after Christ<sup>2</sup>. These and the similar interpretations and explanations were current till the Middle Ages. Cromwell's death was heralded by a storm and dangerous omens foretold the fast approaching death of Charlie Mapie.

(IV) BIRDS. Foretelling through birds is not only referred to in classical cultures, but the practice of interpreting omens and portents through them can be traced back to primitive times also.

(1) Crow. With the Romans the crow was an inauspicious bird. English villager took the croaking of a crow as an index to trouble.

(2) Raven. In some countries it is believed that the raven is present where there is a dead body, while in other it is believed that its cry meant ill luck. In rustic England raven has always been taken as a symbol of bad luck. In the western part of Africa also a similar notion is prevalent where the raven is condemned as a man eater. It is also believed there that an efficient magic medicine can also be

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appear crowns, swords and the streaks of blood, fantastic forms of clouds in time of heat with traces of battles or strange beasts, drew eager attention and seemed never to have been so vivid in these tragic years. All the talk was of showers of blood, of wonderful thunderbolts, of rivers flowing upstream or of bloody torrents. A thousand things not noticed in ordinary times came to have a high importance in the feverish excitement of the public mind."

RENAN, *ACH*, chap XIV

1 G. F. FISHER, *The Beginnings of Christianity*, Edin., 1878, p. 250

2 RENAN, *ACH*, chap XIV

manufactured out of it. The idea that no rain falls when it lays its eggs is in vogue there but in the minds of people of the western part of United States it is just the opposite view which is maintained. Their flocking brings war<sup>1</sup>. Pliny records that when they cry as if their throats are choked up, they are very ominous. Of all the birds, ravens are the only ones whose conduct is considered definitely suggestive. The flight of the ravens that took place when the guests of Medus were killed is an instance to the point. Alexander and Cicero both had glimpses of their death through raven. It is also remarkable that raven brought sometimes divine favour also<sup>2</sup>.

(3) Owl. There are passages, in Indian Literature especially in Hiranayakesin's *Grhya Sūtra*, where the owl is addressed as below—"Flying round the village from left to right, portend us luck by the cry, o Owl"<sup>3</sup>. The appearance of an owl was considered inauspicious at the beginning of every fresh activity. An owl once went to the sanctuary of the Capitol when S. Palpehus was the consul and for this very reason the whole city was cleaned. Again, the cry of an owl on the left neutralized the good effect of the notes of other birds<sup>4</sup> during the consulship of Cassius<sup>5</sup>. The cries of the *bubo* and the *strix* were interpreted as ill-omened<sup>6</sup>. One should not try to imitate them. The eagle owl is an object of respect but it is hazardous to mimic the cry of it also. It is also interesting to note that the owl was the incarnation of divinity<sup>7</sup> was the accepted belief in one Samoan village. The eagle owl was considered benefic and it was also described as "divine little bird", "servant of the world" etc etc. It was taken to be a sign of good luck to a party going to wage a war, if an owl flew ahead of it while it stood for bad luck for the party if it flew across the road or towards the rear<sup>8</sup>. Limbs of an owl were used as magic ingredients, even the feathers also. It is also usually considered an associate of devils, goblins and witches. Many peculiar notions have clustered round an owl the

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1 R. F. BURTON, *Mission to Galele*, London, 1864, II, 246 f

2 *HN*, X, 15

3 *SBE*, XXX, 183

4 *Lucan*, V, 295

5 E. W. MARTIN, *The Birds of the Latin Poets*, s. v. 'Bubo', 'Strix' etc

6 TURNER, *Samoa*, London, 1884, pp 24-26

te1101 of which is sufficient to make the cow give bloody milk  
Among some tribes, owl is frequently brought in to alarm the  
children while with the other it is taken to be a bird of magic  
or ill omen Screech owls are believed to be as bad as ghosts

5 (V) SOME NOTABLE OCCURRENCES OF THE PHYSICAL WORLD (1)

AURORA BOREALIS These are supposed to be the reflections of a  
huge fire which is under the cauldrons in which the dead  
bodies of the enemies are bolt by renowned warriors The  
Eskimos take them as the ghosts who play with a football made  
10 up of a walrus skull<sup>1</sup> Some take them to be the precursors  
of war Thus there is a difference of opinions regarding the  
causes of this Pliny holds that it is the result of natural  
causes recognizing at the same time the truth and value of a  
notion that it is usually associated with unhappy occurrences

15 (2) EARTHQUAKE The injurious nature of the earthquake  
is too obvious to be emphasized It is clear how it destroys  
people and property Owl or raven, eclipse or aurora borealis  
may or may not be necessarily ominous while the earthquake is  
definitely so Many theories are advanced about its origin  
20 Pliny records a Babylonian belief that like the tide or eclipse  
it is an effect of certain planetary conjunction<sup>2</sup> The Greeks  
held a view that it was due to a disturbance of air under  
earth as the thunder is due to that of air on earth There  
is also an interesting theory in the face of scientific theories  
25 that it was occasioned by a deity just to warn the people of  
the miseries to come

(VI) MENIAL AND PSYCHIC PHENOMENA Dream Dream has  
always remained a subject of interest to astrologers and  
fortune-tellers Its fruit or the result varies according to  
30 the time, place and the nature of the dream The Greeks  
and the Romans started many theories regarding dreams and  
their interpretation<sup>3</sup> The dream of a person who is sick,  
unwell or full of worries is considered futile<sup>4</sup> Teaching  
of the Science of Dreams goes to the credit of Prometheus  
35 Pliny has no faith in dreams and their implication

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1 E W HAWKES, *The Labrador Eskimo* (Anthropological Series of  
Geological Survey, no 14), Ottawa, 1916, p. 137

2 *HN*, II, 27

3 Xenophon, *Anabasis*, III, 1, also A G KELLER, *Homeric Society*,  
London, 1913, pp 150f

4 Cf st 108 of the text

The tradition ascribes the following words to Muhammad -

"A good dream is of God's favour and a bad dream is of the devils, therefore when any of you dream a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend, and when he dreams a bad dream, then let him seek protection from God both from its evil effect and from the wickedness of Satan, and let him spit three times over his left shoulder and not mention the dream to any one, then, verily, no evil shall come nigh him. The truest dream is the one which you have about day-break"<sup>1</sup>

According to cultures, interpretations also vary. The dreamer will be monetarily benefited if in the dream he sees bees carrying honey but if he is stung in the dream by the same he will be unhappy. The dream of a hare indicates trouble from enemies. Many eagles<sup>2</sup> in the dream always prognosticate plots and attacks while that of many fowls suggests fighting and fuming<sup>3</sup>. If one crosses your path in the dream it means evil. If bees are seen entering the house, in the dream, the house should be taken as destroyed. To obviate the effect of a bad dream look into the eastern direction and invoke divine help<sup>4</sup>.

The Science of Dream is as old as history. Its interpretations varied with the changing needs and conditions of times. Even the most primitive people took lively interest in dreams and their interpretations. No doubt they were not able to give intellectual and convincing explanation and they could not reason out the whole process still however they did honestly and instinctively believe that something relating to the contents of the dream must come to pass in part or even *in toto*. Certain sections of society formerly believed that the dream of moon foretold evil<sup>5</sup> while that of the hawks suggested good but that of the boars implied inertia. Apparently it

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1 I ADAMS, *Persia by a Persian*, London, 1906, p. 450, cf. st. 115 of the text, also compare the statements contained in the lines 4 to 7 on page 99 as well as in the lines 10 and 11 on page 110 of the text.

2 Cf. st. 122 of the text.

3 Mrs. GUTCH, *County Folklore*, II, London, 1901, pp. 202-208.

4 Cf. line 3 on page 99 of the text.

5 For comparison see line 20 on page 109 of the text and for contrast see line 21 on page 103 of the text.

can be seen that such beliefs were based on the things dreamt of One gets a dream of snakes if he has killed anything and no good is to be expected from such a dream

Some consider dreams to be the revelations Some specific discipline is also enjoined to minimise or obliterate the effect of bad dreams but it appertains to the Science of the Rituals Contrary to the view held by the Dacota, the Menominee maintained a theory that the dream of moon meant long life to the dreamer though they side by side believed that the end was piteous As time rolled on, some, namely Hidatsa, introduced limitations and remodelled the theory of dreams by stating that only those dreams which follow fasting, sacrifice or prayer were to prove as realities<sup>1</sup> The nature and the sex of the unborn babe were determined by the dream of a pregnant woman If one dreamt of firearms, he was sure to come across them by day The dream of a cherrywood pointed good to a fasting youth who dreamt it The kafi was guided in his medical practice by the dreams he got If one was to get horses or anything of that sort, he must previously get dreams related to them On the night previous to an engagement, Maoris consulted dreams especially of the principal priest<sup>2</sup> They sincerely believed that the dream made manifest what was unmanifest before It was a pet theory of the Hurons that the dream was a mental expression of the cravings of the soul There is a fantastic notion prevalent among the Japanese regarding Baku which is an animal entrusted with the work of eating dreams It is a composite creature every limb of which represented that of a certain animal It was believed that a picture of it guaranteed the safety of animals if it was kept in the house. In the case of princes and princely persons, the Chinese placed a word representing that creature in their own alphabet in the wooden pillows to ward off the effect of the evil dream To save the dreamer from the malign influence of the dream, it was quite sufficient, they thought, to place a word signifying this animal in the pillow If a nightmare haunted him or a bad dream molested, it was advisable to recite three times, after getting up in the morning this invocation "Devour, o

1 Dorsey, 11 *BBW*, p 516, also compare st 108 of the text

2 E SHORTLAND, *Maori Religion and Mythology*, London, 1882, p 36



Baku, devour my evil dream". The Baku will listen to this prayer which will be rewarded with good fortune. The Vedic texts also enjoin on the dreamer to wipe his face to keep away its untoward effect.

(B) THE IDEA OF THE RISTAS AS FOUND IN VEDIC LITERATURE - 5

The theory of divination has its root in mimetic magic. Forecasting of events is largely dependent on the course and movement of things. Still, however, future could not be entirely foreseen. This very fact was a causal factor in calling for divine help to decipher the phenomena which eluded the grasp of human understanding. Between ordinary divination and the divination through divine help there is a fundamental difference. In the former it is the human agency that occupies predominant position while in the latter it is the divine favour which reveals the unknown. Thus mimetic magic, religious ceremonies and rites have all a legitimate use and application in omens and portents.

There is a number of interpretations as there is a number of cultures. The Vedic texts are replete with such references. A future can be foreseen through the sacrificial fire and the victim—the two indispensable elements of the sacrifice—which are believed to be connected with gods in the heavens. Birds and beasts also have been adequately recognized in them and used as means for fathoming future. The direction of the bridegroom could be settled from the first appearance of a crow<sup>1</sup>. A bright flame or a smoky flame as also the conduct of a cow at the sacrifice could lend a diagnostic clue to the degree of a good luck of the sacrificer<sup>2</sup>. The outcome of a war and the soul's condition after death could be divined from the behaviour of a fire<sup>3</sup>. The *RV* also takes a passing notice<sup>4</sup> of the birds of omen. Owl has a distinct place in the Science of Omens and Portents. The sex of the unborn babe was inferred from the gender of the limb of the pregnant woman touched by a Brahmin boy<sup>5</sup>.

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1 *Kaus*, xxxiv, 24

2 *GGS*, iv 8 15, *SB*, iv 5 8 11

3 *ĀGS*, iv 4 2ff

4 ii, 42 and 43, cf also *HGS*, i 17 3

5 *Kaus*, xxxiii, 19, also see HENRY, *La Magie dans l'Inde Antique*, p 67

experiences portend evil as is stated in the *AA*<sup>1</sup> Blackness in any form is particularly associated with bad luck as also the terrific appearance The object where either of them is found is condemned as a symbol of evil whether it be a beast or a bird Hence a buffalo<sup>2</sup> and a boar or a vulture<sup>3</sup> and an owl<sup>4</sup> are definitely bad Perversities of the physical world such as earthquakes, eclipses, storms, tornadoes, lightning, hailstorm and meteors are all attended or followed by general calamities It is also stated in the *AB*<sup>5</sup> and *BDS*<sup>6</sup> that the birds are moving about in the guise of the Fathers The *Grhyasūtras*<sup>10</sup> contain references to a different kind of prodigies such as the ant-heap, the scream of a jackal, a cow giving bloody milk and a cow drinking milk from another<sup>7</sup> The existence of the Science of Omens and Portents in the days of the Vedas suggests also that of the foretellers who could forecast from the bodily signs and the smoke of the dung<sup>8</sup>

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1 See *AA*, III, 2, 4, pp 135ff (for which see lines 6-15 on page 97 of the text), see *LS'S* III 3 6 ff, see *ĀpS'S* IX 20 10

2 Cf 178 of the text

3 Cf st 176 of the text

4 *Ibid*,

5 II 15 4

6 II 8 14, also II 9 10

7 See *S'GS* V 11 10, see *HGS* I 16 19, also I 17 6, see *KauS*, CXII

8 See *AV*, p 81, see also HENRY, *La Magie dans l'Inde Antique*, pp 68ff.



श्रीदुर्गदेवरचितं

# रिष्टसमुच्चयशास्त्रम् ।



पणमंतसुरासुरमउलिरयणवरकिरणकंतिविच्छुरिअं<sup>१</sup> ।  
वीरजिणपायजुअलं<sup>२</sup> नमिऊण<sup>३</sup> भणामि<sup>४</sup> रिट्ठाइं ॥ १ ॥  
संसारमि<sup>५</sup> भमंतो जीवो बहुभेयभिण्णजोणीसु ।  
दुक्खेण<sup>६</sup> नवरि<sup>७</sup> पावइ<sup>८</sup> सुहंमणुअत्तं न<sup>११</sup> संदेहो<sup>१२</sup> ॥ २ ॥  
पत्तमि अ मणुअत्ते पिम्मं लच्छी वि जीविअं अथिर ।  
घम्मो जिणिंददिट्ठो होइ<sup>१४</sup> थिरो निविअप्पेण<sup>१५</sup> ॥ ३ ॥  
पत्ते जिणिंदधम्मे मणुओ<sup>१७</sup> इह होइ वसणअभिभूओ<sup>१८</sup> ।  
बहुविहपमायमत्तो कसाइओ<sup>१९</sup> चउकसाएहि<sup>२०</sup> ॥ ४ ॥  
जूअ<sup>२१</sup>-महु-मज्ज-मंसं<sup>२२</sup> वेसा-पारद्धि-चोर-परयारं<sup>२३</sup> ।  
एदाइ<sup>२४</sup> ताइ<sup>२५</sup> लोए वसणाइ जिणिंददिट्ठाइं ॥ ५ ॥

ॐ नमः श्रीजिनाय ।

प्रणमत्सुरासुरमौलिरत्नवरकिरणकान्तिविच्छुरितम् ।  
वीरजिनपादयुगलं नत्वा भणामि रिष्टानि ॥ १ ॥  
संसारे भ्रमस्त्रीवो बहुभेदभिन्नयोनिषु ।  
दुःखेन ननु प्राप्नोति शुभमनुजत्वं न सन्देहः ॥ २ ॥  
प्राप्ते च मनुजत्वे प्रेम लक्ष्मीरपि जीवितसंस्थिरम् ।  
धर्मो जिनेन्द्रदिष्टो भवति स्थिरो निर्विकल्पेन ॥ ३ ॥  
प्राप्ते जिनेन्द्रधर्मे मनुज इह भवति व्यसनाभिभूतः ।  
बहुविधप्रमादमत्तं कषायितश्चतुःकषायैः ॥ ४ ॥  
द्युत-मधु-मद्य-मासानि वेश्या-पापद्धि-चोर-परदाराः ।  
एतानि तानि लोके व्यसन्नानि जिनेन्द्रदिष्टानि ॥ ५ ॥

- 1 S °कत° । 2 S °विच्छुरिअं । 3 B °जुयल । 4 S णमिऊण । 5 P S भणेमि ।  
6 S संसारमि । 7 S दुक्खेण । 8 S णवि । 9 B पावाइ । 10 S सुहं । 11 S ण ।  
12 S संदेहो । 13 B जिणद° । 14 S अहो । 15 B न विअप्पेण । 16 B जिणद° ।  
17 S मणुओ । 18 S °अभिभूओ । 19 B कसाइउ । 20 S चकसाएहि । 21 S  
जूअ° । 22 S °मंस । 23 BS °परपार । 24 B एदाइ, P एयाइ । 25 B ताइं ।  
26 B जिणद° ।

धम्मंमि य<sup>१</sup> अणुरत्तो वसणेहि विवज्जिओ<sup>२</sup> धुवं जीवो ।  
 नाणारोयाकिण्णो<sup>३</sup> हवेइ इह किं विअप्पेणं ॥ ६ ॥  
 रोयाणं<sup>४</sup> कोडीओ<sup>५</sup> हवति<sup>६</sup> पंचेव<sup>७</sup> लक्ख अडसट्ठी ।  
 नवनवइ<sup>८</sup> सहस्साइं<sup>९</sup> पंच सया तह य<sup>१०</sup> चुलसी अ<sup>११</sup> ॥ ७ ॥  
 एवंविहरोगेहि<sup>१२</sup> य अभिभूदो<sup>१३</sup> तो न चित्तए<sup>१४</sup> धम्मं ।  
 परलोअसाहणट्ठं<sup>१५</sup> इंदिअविसएहि अभिभूदो<sup>१६</sup> ॥ ८ ॥  
 चक्खू<sup>१७</sup> सोदं<sup>१८</sup> घाणं जीहा फासं च इंदिआ पंच ।  
 रूवं सहं गंधं रस-फासे ताण विसए<sup>१९</sup> य<sup>२०</sup> ॥ ९ ॥  
 अन्नं<sup>२१</sup> च जम्मपुवं दिट्ठं मरणं असेसजंतूणं ।  
 विस-विसहर-सत्थ-ग्गी-जल्लं-भिगुवादेहि<sup>२२</sup> रोएहिं<sup>२३</sup> ॥ १० ॥  
 वाज्जं<sup>२४</sup> पित्तं सिभं ताण जुदी<sup>२५</sup> होइ<sup>२६</sup> सन्निवाओ<sup>२७</sup> अ ।  
 जीवस्स निविअप्पं<sup>२८</sup> जीहाए<sup>२९</sup> खिप्पए तेहिं ॥ ११ ॥

धर्मे चानुरत्तो व्यसनैर्विवर्जितो ध्रुव जीवः ।  
 नानारोगाकीर्णः भवतीह किं विकल्पेन ॥ ६ ॥  
 रोगाणां कोट्यो भवन्ति पञ्चैव लक्षाष्टषष्टिः ।  
 नवनवतिसहस्राणि पञ्चशतास्तथा चतुरशीतिश्च ॥ ७ ॥  
 एवविधरोगैरभिभूतस्ततो न चिन्तयति धर्मम् ।  
 परलोकसाधनार्थमिन्द्रियविषयैरभिभूतः ॥ ८ ॥  
 चक्षुः श्रोत्रं घ्राणं जिह्वा स्पर्शश्चेन्द्रियाणि पञ्च ।  
 रूपं शब्दो गन्धो रस-स्पर्शौ तेषां विषयाश्च ॥ ९ ॥  
 अन्यच्च जन्मपूर्वं दिष्टं मरणमशेषजन्तूनाम् ।  
 विष-विषधर-शस्त्र-अग्नि-जल-भृगुपातै रोगैः ॥ १० ॥  
 वायुः पित्तं श्लेष्मा तेषां युतिर्भवति सन्निपातश्च ।  
 जीवस्यापि निर्विकल्पं जिह्वया क्षिप्यते तैः ॥ ११ ॥

1 B it is missing 2 B विवज्जिउ । 3 P °किन्नो । 4 P रोगाण । 5 S कोडीउ । 6 S हवेइ । 7 B पचे । 8 S नवनवदी । 9 S सहस्सा । 10 BP it is missing 11 P चुलसीई, S चुलसीदि । 12 B °रोगेहिं, S °रोएहि य । 13 BP अभिभूओ । 14 S चित्तये । 15 S °णट्ठ । 16 BP अभिभूओ । 17 S चक्खू । 18 BP सोअं । 19 S विषए । 20 S ण । 21 S अण्ण । 22 S °जाळं । 23 P °भिगुवाएहिं । 24 P रोगेहिं । 25 B वाउ, S वाड । 26 P जुई । 27 B होअइ । 28 S सण्णिवओ । 29 P विनिविअप्प, S विणिविअप्पए । 30 S जीहाए ।

दुलहम्मि मणुअलोए लद्धे धम्मे<sup>१</sup> अहिंसलक्खट्ठे<sup>२</sup> ।  
 दु (दो) विहसंलेहणाए विरला जीवा पवत्तंति ॥ १२ ॥  
 अग्निभतर-बाहिरिया हवेइ संलेहणा<sup>३</sup> पयत्तेण ।  
 अग्निभतरा<sup>४</sup> कसाए सरीरविसए हु बाहिरिया ॥ १३ ॥  
 इदि<sup>५</sup> सल्लिहिदंसरीरो भविओ<sup>६</sup> जो अणसणेण वरमरणं<sup>१०</sup> ।  
 इच्छइ सो इह भालइ इमाइं रिट्ठाइं जत्तेण<sup>११</sup> ॥ १४ ॥  
 आराहणापडायं<sup>१२</sup> जो गिण्हइ<sup>१३</sup> परिसहे<sup>१४</sup> य जिणिऊण ।  
 संसारम्मि अ ठिच्चा<sup>१५</sup> वोच्चे<sup>१६</sup> हं तस्स रिट्ठाइं ॥ १५ ॥  
 पुवायरियं<sup>१७</sup> कमागय लद्धूणं दुग्गए<sup>१८</sup> विबुहेण ।  
 वरमरणं<sup>१९</sup> कण्डियाए<sup>२०</sup> रिट्ठगणं भासिअं<sup>२१</sup> सुणह<sup>२२</sup> ॥ १६ ॥  
 पिण्डत्थं च पयत्थं रूपत्थं होइ तं पि तिविअप्पं<sup>२३</sup> ।  
 जीवस्स मरणं<sup>२४</sup> काले<sup>२५</sup> रिट्ठं नत्थि<sup>२६</sup> त्ति<sup>२७</sup> संदेहो ॥ १७ ॥

दुर्लभे मनुजलोके लब्धे धर्मे चाहिंसलक्ष्यार्थे ।  
 द्विविधसलेखनाया विरला जीवाः प्रवर्तन्ते ॥ १२ ॥  
 अभ्यन्तर-बाह्या भवति सलेखना प्रयत्नेन ।  
 अभ्यन्तरा कषाये शरीरविषये खलु बाह्या ॥ १३ ॥  
 इति सल्लिखितशरीरो भव्यो योऽनश्नेन वरमरणम् ।  
 इच्छति स इह भालयत इमानि रिष्टानि यत्नेन ॥ १४ ॥  
 आराधनापताका यो गृह्णाति परिषदाश्च जित्वा ।  
 संसारे च स्थित्वा वक्ष्येऽह तस्य रिष्टानि ॥ १५ ॥  
 पूर्वाचार्यक्रमागत लब्ध्वा दुर्गदेवविबुधेन ।  
 वरमरणकण्डिकायां रिष्टगण भाषित शृणुत ॥ १६ ॥  
 पिण्डस्थ च पदस्थं रूपस्थ भवति तदपि त्रिविकल्पम् ।  
 जीवस्य मरणकाले रिष्ट नास्तीति सन्देहः ॥ १७ ॥

1 S मणुव° । 2 B धम्मि अ; P धम्मि य । 3 S °लक्खट्ठे । 4 S अभ्यत° । 5 B सलेहण, S सलेहणा । 6 S अभ्यतरा । 7 B P इदि । 8 B सल्लिहीअ°, P सल्लिहिअ° ।  
 9 B भविड । 10 S वमरण । 11 S जत्तेण । 12 P °पडाग । 13 B गिण्हइ, P गिण्हइ । 14 P परीसहे । 15 S it is missing । 16 P वोच्चे । 17 B पुवायरियं । 18 S दुग्गए° is missing । 19 S वरमरण° । 20 B °कण्डियाए ।  
 21 B भासिय । 22 S सुणह । 23 S तिवियप्प । 24 S मरण° । 25 B °याणे; P °काले । 26 S नत्थि । 27 S त्ति ।

जं च सरीरे रिष्टं उत्पज्जइ तं हवेइ पिण्डत्थं ।  
 तं चिअ<sup>१</sup> अणेअभेअं<sup>२</sup> नायवं<sup>३</sup> सत्थदिट्ठीए ॥ १८ ॥  
 जइ किण्हं<sup>४</sup> करजुअलं<sup>५</sup> सुकुमालं<sup>६</sup> पियं<sup>७</sup> हवेइ अइकदिणं ।  
 फुट्ठंति अंगुलीओ<sup>८</sup> ता रिष्टं तस्स जाणेह ॥ १९ ॥  
 थद्धं लोअणंजुअलं<sup>१०</sup> विवण्णं<sup>११</sup>तणू वि कट्ठं<sup>१२</sup>[य]समसरिसं<sup>१३</sup>(०सा) ।  
 पस्सिज्जइ<sup>१४</sup> भालयलं सत्त दिणाइं उ<sup>१५</sup> सो जियइ<sup>१६</sup> ॥ २० ॥  
 मडलियं<sup>१७</sup>वयणं वियसइ<sup>१८</sup> निमेषरहियाइं हुंति नयणाइं<sup>१९</sup> ।  
 नहरोमाइं सडंदि<sup>२०</sup> यं<sup>२१</sup> सो जियइ<sup>२२</sup> दिणाइं सत्तेव ॥ २१ ॥  
 थगथगइं<sup>२३</sup> कम्महीणो थूलो दु<sup>२४</sup> किसो किसो हवइं<sup>२५</sup> थूलो ।  
 सुवइ कयसीसहत्थो मासिकं सो फुडं जियइ<sup>२६</sup> ॥ २२ ॥  
 करबन्धं<sup>२७</sup> कारिज्जइ कंठस्सुवरम्मि अंगुलिचएण<sup>२८</sup> ।  
 न हु एइ गाढबन्धं तस्साउ<sup>२९</sup> हवेइ मासिकं ॥ २३ ॥

यच्च शरीरे रिष्टमुत्पद्यते तद्भवति पिण्डस्थम् ।  
 तदेवानेकभेदं ज्ञातव्यं शास्त्रदृष्ट्या ॥ १८ ॥  
 यदि कृष्ण करयुगलं सुकुमारमपि च भवत्यतिकठिनम् ।  
 स्फुटन्त्यङ्गुल्यस्ततो रिष्टं तस्य जानीत ॥ १९ ॥  
 सत्त्वं लोचनयुगलं विवर्णतनुरपि काष्ठकसमसदृशम् ।  
 प्रस्विद्यति भालतलं सप्त दिनानि तु स जीवति ॥ २० ॥  
 मुकुलितवदनं विकसति निमेषरहितानि भवन्ति नयनानि ।  
 नखरोमाणि शटन्ति च स जीवति दिनानि सप्तैव ॥ २१ ॥  
 थगथगायते कर्महीनः स्थूलस्तु कृशः कृशस्तु भवति स्थूलः ।  
 स्वपिति कृतशीर्षहस्तो मासैकं स स्फुटं जीवति ॥ २२ ॥  
 करबन्धः कार्यते कण्ठस्योपर्यङ्गुलिचयेन ।  
 न खल्वेति गाढबन्धं तस्यायुर्भवति मासैकम् ॥ २३ ॥

1 S चिय । 2 B अणेअभेअ, S अणेरभेय । 3 S नायवं । 4 P किण्ह । 5 S  
 ०जुवळ । 6 B the word is illegible P सुकुमाल । 7 B पिय । 8 B S  
 णगुलीउ । 9 S लोअणं । 10 S ०जुयल । 11 B विवण्णं, P विविण्णं । 12 B  
 विकट्ठं; S विकट्ठं । 13 B ०समसरिस, S ०सरिस । 14 P पस्सिज्जइ; S प . सिज्जइ ।  
 15 S च । 16 B जिअइ । 17 B मडलियं । 18 B वियसइ । 19 P निम्मसं;  
 S निम्मिसं । 20 S णयणाइ । 21 B तहं । 22 P S सडंति । 23 B अ ।  
 24 B जिअइ । 25 S थगथगइ । 26 B अ, P ड । 27 P हवे, S जि हवइ ।  
 28 B जिअइ । 29 S करबन्ध । 30 S अंगुलीचरण । 31 P तस्साउ; S तस्सायु ।

कडु-तिक्त<sup>1</sup> च कसायं अंबं<sup>2</sup> मधुरं तहेव<sup>3</sup> लवणं<sup>4</sup> च ।  
 भुञ्जतो न<sup>5</sup> ह्यु जाणइ तीसं<sup>6</sup> दिणाइं<sup>7</sup> च तस्साज्जं<sup>8</sup> ॥ २४ ॥  
 न ह्यु जाणइ नियंअंगं उट्ठा दिट्ठी ज्झडप्पं<sup>10</sup> परिहीणा<sup>11</sup> ।  
 कर-चरणचल्लं<sup>12</sup>णासो गयजीवं<sup>13</sup> तं विआणेह ॥ २५ ॥  
 वयणेण पडइ<sup>14</sup> रुहिरं वयणेण<sup>15</sup> अ<sup>16</sup> निग्गमेइ<sup>17</sup> अइसासो ।  
 विस्सामेण विहीणो जाणह मच्चुं<sup>18</sup> लहुं<sup>19</sup> तस्स ॥ २६ ॥  
 अहर-नहा<sup>20</sup> तह दसणा कसणा<sup>21</sup> जइ<sup>22</sup> हुंति<sup>23</sup> कारणंविहीणा ।  
 मासब्भन्तरं<sup>24</sup> आउं<sup>25</sup> निदिट्ठं तस्स सत्थम्मि<sup>27</sup> ॥ २७ ॥  
 मुख-जीहं चिअं<sup>28</sup> किण्हं<sup>29</sup> गीवा लहु पडइ<sup>30</sup> कारणं नत्थि ।  
 रुंभइ हिअए<sup>31</sup> सासो लहु मच्चू<sup>32</sup> तस्स जाणेह<sup>33</sup> ॥ २८ ॥  
 कर-चरणअंगुलीणं संधिपएसा<sup>34</sup> [य] णेह(°व) फुट्ठंति ।  
 न<sup>35</sup> सुणेइ कर्णघोसं तस्साज्जं<sup>37</sup> सत्त दिअहाइं ॥ २९ ॥

कडु-तिक्त च कषायमम्ल मधुर तथैव लवण च ।  
 भुञ्जन्न खलु जानाति त्रिंशद्दिनानि च तस्यायुः ॥ २४ ॥  
 न खलु जानाति निजाङ्गमूर्ध्वा दृष्टिं स्पन्दनपरिहीना ।  
 कर-चरणचलननाशो गतजीव त विजानीत ॥ २५ ॥  
 वदनेन पतति रुधिर वदनेन च निर्गच्छत्यतिश्वासः ।  
 विश्रामेण विहीनो जानीत मृत्यु लघु तस्य ॥ २६ ॥  
 अधर-नखास्तथा दक्षनाः कृष्णा यदि भवन्ति कारणविहीनाः ।  
 मासाभ्यन्तरमायुर्निर्दिष्टं तस्य शास्त्रे ॥ २७ ॥  
 मुख-जिह्व एव कृष्णे ग्रीवा लघु पतति कारण नास्ति ।  
 रुणद्धि हृदये श्वासो लघु मृत्यु तस्य जानीत ॥ २८ ॥  
 कर-चरणाङ्गुलीना सन्धिप्रदेशाश्च नैव स्फुटन्ति ।  
 न शृणोति कर्णघोषं तस्यायुः सप्त दिवसान् ॥ २९ ॥

1 S कडुव तिक्त । 2 S अंबल । 3 S महेव । 4 S लवल । 5 S ण । 6 B तीस । 7 S दिणाय । 8 B तस्साज्ज । 9 B निअं, S नियं । 10 B ज्झडप्पि । 11 S परिहीणो । 12 S वण्णं । 13 B गयजीअ, P गयजीयं । 14 B पइ, P एइ । 15 B वयणमि, P वयणम्मि । 16 P य । 17 S नियमेइ । 18 S मच्च । 19 B लह; P लहु । 20 B अहरनहो, S अहरणह । 21 B कसिणा । 22 B इ, P य । 23 BP हवति । 24 B कारवि । 25 B मासब्भन्तर, S मासब्भन्तरि । 26 PS आउ । 27 B सत्थमि । 28 S चिय । 29 P किण्ह, S किण्ह । 30 B पइ, P पडेइ । 31 S हिअए । 32 B मच्चो । 33 S जाणेहिं । 34 S सविपसा-एसा । 35 S ण । 36 S कण । 37 B तस्साज्ज ।



जीहग्गे(ग्गं) अहकसिणं<sup>१</sup> अण्णं<sup>२</sup> तं होइ जस्स गुरुतिलयं<sup>३</sup> ।  
 मासिक्कं<sup>४</sup> तस्साज निदिट्ठं<sup>५</sup> सत्थंइत्तेहिं ॥ ३० ॥  
 कर-चरणेसु अ<sup>६</sup> तोयं दिन्नं<sup>७</sup> परिसुसइ जस्स निब्भंतं ।  
 सो जीवइ<sup>८</sup> दिअहतयं<sup>१०</sup> इइ कहिअं<sup>११</sup> पुव्वसूरीहिं ॥ ३१ ॥  
 वयणम्मि<sup>१२</sup> नासिआए<sup>१३</sup> तह गुज्जे जस्स सीयलो<sup>१४</sup> पवणो ।  
 तस्स लहु होइ मरणं पुवायरिएहिं निदिट्ठं<sup>१५</sup> ॥ ३२ ॥  
 देहं तेयविहीणं निस्सरमाणो<sup>१६</sup> हु उट्ठए<sup>१७</sup> सासो ।  
 पंचदस तस्स दियहे<sup>१८</sup> निदिट्ठं जीविअं इत्थ ॥ ३३ ॥  
 अनिमित्तं<sup>१९</sup> जलबिंदु नयणेसु<sup>२०</sup> पडंति जस्स<sup>२१</sup> अणवरयं ।  
 दसणा हवंति कसणा<sup>२२</sup> सो जीवइ<sup>२३</sup> सत्त दिअहाइं ॥ ३४ ॥  
 दिट्ठीए<sup>२४</sup> चप्पियाए<sup>२५</sup> ताराबिंबं न<sup>२६</sup> जस्स भमडेइ<sup>२७</sup> ।  
 दिणजुअमज्जे मरणं निदिट्ठं<sup>२८</sup> तस्स निब्भंतं<sup>२९</sup> ॥ ३५ ॥

जिह्वाग्रमतिकृष्णं खण्डित तद्भवति यस्य गुरुतिलकम् ।  
 मासैक तस्यायुर्निर्दिष्टं शास्त्रविद्भिः ॥ ३० ॥  
 कर-चरणेषु च तोयं दत्तं परिशुष्यति यस्य निर्भ्रान्तम् ।  
 स जीवति दिवसत्रयमिति कथितं पूर्वसूरिभिः ॥ ३१ ॥  
 वदने नासिकाया तथा गुह्ये यस्य शीतलः पवनः ।  
 तस्य लघु भवति मरणं पूर्वाचार्यैर्निर्दिष्टम् ॥ ३२ ॥  
 देहस्तेजोविहीनः निस्सरन् खलुत्तिष्ठति श्वासः ।  
 पञ्चदश तस्य दिवसान्निर्दिष्टं जीवितमत्र ॥ ३३ ॥  
 अनिमित्तं जलबिन्दवो नयनेभ्यः पतन्ति यस्यानवरतम् ।  
 दशना भवन्ति कृष्णाः स जीवति सप्त दिवसान् ॥ ३४ ॥  
 दृष्ट्या आक्रान्तया ताराबिम्बं न यस्य भ्राम्यति ।  
 दिनयुगमध्ये मरणं निर्दिष्टं तस्य निर्भ्रान्तम् ॥ ३५ ॥

-1 S अहकसण । 2 P अण, S अणहु । 3 S गुरुविंद । 4 S मासेक्क । 5 S निदिट्ठ ।  
 6 B सट्ठ° । 7 S य । 8 S दीण । 9 B जिअइ । 10 B निअहतिअं, S दिवसत्रय ।  
 11 B इअ कहिअं, S निदिट्ठ । 12 B वयणमि । 13 S नासिआए । 14 B सीयलो ।  
 15 S निदिट्ठ । 16 S निस्सरमाणो । 17 B उट्ठए, P उट्ठए । 18 B दिअहे ।  
 19 B अदिट्ठ, S अणमित्त । 20 S नयणेसु । 21 S तस्स । 22 B कसणा ।  
 23 S जिअइ । 24 P दिट्ठीइ । 25 S चप्पियाए । 26 S न । 27 S भमाडइ ।  
 28 B °जुय°, S °दू° । 29 S निदि त° । 30 S निब्भत ।

धिदि<sup>१</sup>णासो सदि<sup>२</sup>णासो<sup>३</sup> गमण<sup>४</sup>विणासो हवेइ इह जस्स ।  
 अइनिइ<sup>५</sup> णिइणासो<sup>६</sup> मासचउक्कं उ<sup>७</sup> सो जियइ<sup>८</sup> ॥ ३६ ॥  
 न<sup>९</sup> हु पिच्छइ<sup>१०</sup> निय<sup>११</sup>जीहा एय<sup>१२</sup>दिणं होइ तस्स इह आज्ज ।  
 नासाए<sup>१३</sup> तिन्नि<sup>१४</sup> दिअहा<sup>१५</sup> नव दिअहा<sup>१६</sup> भमुह<sup>१७</sup>मज्जेण ॥ ३७ ॥  
 कर्णा<sup>१८</sup>घोसे<sup>१९</sup> सत्त य लोयण<sup>२०</sup>ताराअदंसणे<sup>२१</sup> पंच ।  
 दिअहाइ<sup>२२</sup> हवइ आज्ज<sup>२३</sup> इय<sup>२४</sup> भणिअं<sup>२५</sup> सत्थइत्तेहिं<sup>२६</sup> ॥ ३८ ॥  
 वद्धं चिअ<sup>२७</sup> करजुअलं<sup>२८</sup> न<sup>२९</sup> हु लग्गइ संपुडेण<sup>३०</sup> निम्भंतं<sup>३१</sup> ।  
 विहडेइ<sup>३२</sup> अइसएणं सत्त दिणाइं उ<sup>३३</sup> सो जियइ<sup>३४</sup> ॥ ३९ ॥  
 इदि<sup>३५</sup> रिट्ठगणं भणियं<sup>३६</sup> पिण्डत्थं जिणमयाणुसारेण ।  
 निसुणिज्ज<sup>३७</sup> हु<sup>३८</sup> सुपयत्थं<sup>३९</sup> कहिज्जमाणं समासेण<sup>४०</sup> ॥ ४० ॥

धृतिनाशः स्मृतिनाशो गमनविनाशो भवतीह यस्य ।

अतिनिद्रा निद्रानाशो मासचतुष्कं तु स जीवति ॥ ३६ ॥

न खलु पश्यति निजजिह्वामेकदिनं भवति तस्येहायुः ।

नासया ग्रीन् दिवसान्नव दिवसान् भ्रूमध्येन ॥ ३७ ॥

कर्णाघोषे सप्त च लोचनताराऽदर्शने पञ्च ।

दिवसान् भवत्यायुरिति भणितं शास्त्रविद्भिः ॥ ३८ ॥

बद्धमेव करयुगलं न खलु लगति सम्पुटेन निर्भ्रान्तम् ।

विषटयत्यतिशयेन सप्त दिनानि तु स जीवति ॥ ३९ ॥

इति रिष्टगणं भणितं पिण्डस्थं जिनमतानुसारेण ।

निश्चयता खलु सुपदस्थं कथ्यमानं समासेन ॥ ४० ॥

1 P धिइ° । 2 P सुइ°, S सय° । 3 P °नासो, S °हीणो । 4 S मयण । 5 P  
 अइनिइ, S अइणिहा । 6 B णिइसो, S णणासो । 7 S तु । 8 B जिअइ, P जीयइ ।  
 9 S ण । 10 B पिच्छइ । 11 B तिअ°, S णिय° । 12 P एग° । 13 P नासाइ,  
 S णासाए । 14 B तिन्नि, S तिन्नि । 15 S दियहा । 16 P S दियहा । 17 P भउइ°;  
 S भवोइ° । 18 S कण्णा° । 19 P °घोसेण, S °घोसेण । 20 B लोअण° । 21 S  
 तारादसणे । 22 S दियहाइ । 23 S ओऊ । 24 B इअ । 25 S भणिय । 26 B  
 °इत्तेहिं, S °इत्तेहि । 27 S वि । 28 B °जुअल, S °जुवल । 29 S ण ।  
 30 S संपुडे । 31 B लभत, S णभत । 32 P विहिडेइ । 33 S च । 34 B  
 जिअइ, P जीयइ । 35 B इति, P इइ । 36 P भणिअ । 37 S निसुणिज्ज । 38  
 B उ, P इ । 39 B रुवत्थ । 40 B समाणेण ।

ससि-सूर-दीवयाई<sup>1</sup> अरिष्टरूपेण पिच्छए<sup>2</sup> जं जं<sup>3</sup> ।  
 तं उ भणिज्जइ रिष्टं पयत्थरुवं<sup>4</sup> मुणिदेहिं ॥ ४१ ॥  
 नानाभेअविभिन्नं<sup>5</sup> तं पि हवे इत्थं<sup>6</sup> निव्वियप्पेण<sup>7</sup> ।  
 नानासात्थमएणं भणिज्जमाणं निसामेहं<sup>8</sup> ॥ ४२ ॥  
 पक्खालिऊण देहं सियवत्थं<sup>9</sup> विलेवणो सियाहरणो ।  
 पुज्जित्ता जिणनाहं<sup>10</sup> अहिमतिअ नियमुहं पच्छा ॥ ४३ ॥  
 ॐ ह्रीं नमो<sup>11</sup> अरहन्ताणं<sup>12</sup> कमले २ विमले २ उदर<sup>13</sup> देवी(०वि)  
 इटिमिटि<sup>14</sup> पुलिंदिनी<sup>15</sup> (०नि) स्वाहा ॥  
 इअ<sup>16</sup> मंतेणं<sup>17</sup> मंतियं<sup>18</sup> नियवयणं एयवीसं<sup>19</sup> वाराओ ।  
 पुणं<sup>20</sup> जोएउ पयत्थं<sup>21</sup> रिष्टं जिणसासणे भणियं<sup>22</sup> ॥ ४४ ॥  
 एको<sup>23</sup> वि जए चंदो बहुविहरूपेहिं<sup>24</sup> जो नियच्छेइ<sup>25</sup> ।  
 छिद्दोहं<sup>26</sup> तस्स आज्ज इगवरिसं होइ निम्भतं<sup>27</sup> ॥ ४५ ॥

शशि-सूर्य-दीपकादीनरिष्टरूपेण पश्यति य यम् ।  
 तत्तु भण्यते रिष्ट पदार्थरूप मुनीन्द्रैः ॥ ४१ ॥  
 नानाभेदविभिन्नं तदपि भवेदत्र निर्विकल्पेन ।  
 नानाशास्त्रमतेन भण्यमानं निशामयत ॥ ४२ ॥  
 प्रक्षाल्य देहं सितवस्त्रविलेपनः सिताभरणः ।  
 पूजयित्वा जिननाथमभिमन्त्र्य निजमुख पश्चात् ॥ ४३ ॥  
 ॐ ह्रीं नमो अरहन्ताण कमले २ विमले २ उदर देवि इटिमिटि पुलिन्दिनि स्वाहा ॥  
 इति मन्त्रेण मन्त्रयित्वा निजवदनमेकविंशतिवारम् ।  
 पुनः पश्यतु पदर्थं रिष्ट जिनशासने भणितम् ॥ ४४ ॥  
 एकोऽपि जगति चन्द्रो बहुविधरूपैर्यः पश्यति ।  
 छिद्दोहं तस्यायुरेकवर्षं भवति निर्भ्रान्तम् ॥ ४५ ॥

1 S दीवयादी । 2 S पेच्छए । 3 P S जि । 4 S ०रुवे । 5 S णाणां ।  
 6 S ०मेव । 7 S ०विभिण्ण । 8 S एत्थ । 9 B निव्वियप्पेण, S निव्वियप्पेण ।  
 10 S णाणां । 11 S निसामेह । 12 B सिअवत्थवत्थविं । 13 B सिआं । 14 S  
 ०णाहं । 15 B निअं, S गियं । 16 S नमो । 17 B अरिहताणं । 18 S उदरे ।  
 19 S वाराइडिमिटि । 20 S पुलिहिणी । 21 P इय, S इह । 22 S मंतेण । 23 B  
 मतिअ, S अ मतिय । 24 B निअं, S गियं । 25 P एगवीस । 26 S पुण । 27  
 S पयत्थं । 28 P भणिअं । 29 P इको । 30 S ०रुवेण । 31 B निअच्छेइ, S  
 गियच्छेइ । 32 S छिद्दोह । 33 B निम्भतो, P सिम्भते ।

तह सूरस्स य बिंबं<sup>१</sup> णिएइ<sup>२</sup> छिहं<sup>३</sup> अणेयंरूवेहिं ।  
 तस्स भणिज्जइ आज वरिसेगं सत्थइत्तेहिं ॥ ४६ ॥  
 रवि-चंदं<sup>४</sup> तह<sup>५</sup> तारा विच्छाया बहुविहा य छिहं<sup>६</sup> य ।  
 जो णियइ<sup>७</sup> तस्स भणियं<sup>८</sup> वरिसेगं जीविअं<sup>९</sup> इत्थ<sup>१०</sup> ॥ ४७ ॥  
 दीवयसिहा हु एगा<sup>११</sup> अणेगंरूवा हु जो णियच्छेइ<sup>१२</sup> ।  
 तस्स लहु होइ मरण किं बहुणा इह<sup>१३</sup> पलावेण ॥ ४८ ॥  
 उत्तमदुमं हि<sup>१४</sup> पिच्छइ<sup>१५</sup> हिमदह्मिवाणलेण<sup>१६</sup> वा नूणं<sup>१७</sup> ।  
 लहु होइ तस्स मरण पयंपियं<sup>१८</sup> मुणिवरिंदेहिं ॥ ४९ ॥  
 सत्त दिणाइ<sup>१९</sup> णियच्छइ<sup>२०</sup> रवि-ससि-ताराण जो सुहं<sup>२१</sup> बिंबं ।  
 भममाणं तस्साऊ<sup>२२</sup> होइ तिमासं न<sup>२३</sup> संदेहो<sup>२४</sup> ॥ ५० ॥  
 रवि-चंदाणं पिच्छइ<sup>२५</sup> चउ(ऊ)सु<sup>२६</sup> विदिसासु चारि<sup>२७</sup> बिंबाइं ।  
 चउघडिआ<sup>२८</sup> चउदिणाइ<sup>२९</sup> चउदिसं तह<sup>३०</sup> य चउछिहं<sup>३१</sup> ॥ ५१ ॥

तथा सूर्यस्य च बिम्ब पश्यति छैद्रमनेकरूपैः ।  
 तस्य भण्यत आयुर्वर्षैकं शास्त्रविद्भिः ॥ ४६ ॥  
 रवि-चन्द्रौ तथा तारा विच्छायान् बहुविधाश्च छैद्राश्च ।  
 यः पश्यति तस्य भणित वर्षैकं जीवितमत्र ॥ ४७ ॥  
 दीपकशिखा खल्वेकामनेकरूपा खलु यः पश्यति ।  
 तस्य लघु भवति मरण किं बहुनेह प्रलापेन ॥ ४८ ॥  
 उत्तमदुमं हि पश्यति हिमदग्धमिवानलेन वा नूनम् ।  
 लघु भवति तस्य मरण प्रजल्पित मुनिवरेन्द्रैः ॥ ४९ ॥  
 सप्त दिनानि पश्यति रवि-शशि-ताराणां यः शुभ बिम्बम् ।  
 भ्रमन्त तस्यायुर्भवति त्रीन् मासान्न सन्देहः ॥ ५० ॥  
 रवि-चन्द्रयोः पश्यति चतसृषु विदिक्षु चत्वारि बिम्बानि ।  
 चतस्रो घटिकाश्चत्वारि दिनानि चतसृषु दिक्षु तथा च चत्वारि छिद्राणि ॥ ५१ ॥

1 B बिबे । 2 P निएइ, S णियेइ । 3 B P छिह् । 4 B अणेअं । 5 S रविचद । 6 S तहा । 7 B P छिह् । 8 B नियइ, P णिअइ । 9 B भणिअं । 10 S जीविय । 11 S एत्थ । 12 B एगा, S एया । 13 S अणेयं । 14 B निअच्छेइ, P नियच्छेइ । 15 P अइ । 16 S उत्तेमं । 17 B ण, S it is missing । 18 S हिमदहं । 19 B मवां, S दह्मवां । 20 P नलेण । 21 S नूण । 22 B पयंपियं । 23 B निअच्छइ, P नियच्छइ । 24 S सिह । 25 S तस्साऊ । 26 B नत्थि, S ण । 27 S संदेहे । 28 S पेच्छइ । 29 B चउस, S चउसु । 30 P चउर । 31 P ँघडिय, S ँघडिय ड । 32 S दिणइ । 33 S तहा । 34 B P चउछिह् ।

मज्झम्मि तहा<sup>१</sup> छिड्ढं मासेक्कं<sup>२</sup> छत्ति<sup>३</sup> तह य जुगलं<sup>४</sup> च ।  
 जह<sup>५</sup> कमसो<sup>६</sup> सो जीवइ दह दिअहाइ<sup>७</sup> पवोदवा<sup>८</sup> (य पवं वा) ॥ ५२ ॥  
 बहुछिड्ढं<sup>९</sup> निवडंतं<sup>१०</sup> रवि-ससि-बिंबं<sup>११</sup> निअच्छए<sup>१२</sup> जो हु ।  
 भूमीए तस्साऊ बारस<sup>१३</sup> दियहाइ<sup>१४</sup> निदिट्ठो<sup>१५</sup> ॥ ५३ ॥  
 ताराओ<sup>१६</sup> रवि-चंदं नीलं<sup>१७</sup> पिच्छेइ<sup>१८</sup> जो हु तस्साऊ<sup>१९</sup> ।  
 दियह<sup>२०</sup> चउक्कं<sup>२१</sup> दिट्ठो इय<sup>२२</sup> भणिअं<sup>२३</sup> मुणिवरिंदेहि ॥ ५४ ॥  
 धूमायंतं<sup>२४</sup> पिच्छइ रवि-ससिबिंबं<sup>२५</sup> च<sup>२६</sup> अहव पजलंतं ।  
 सो छह दिणाइ<sup>२७</sup> जीवइ जल-रुहिर चिअ<sup>२८</sup> पमुचंतं<sup>२९</sup> ॥ ५५ ॥  
 चंद(ससि-)सूराण(णं) पिच्छइ<sup>३०</sup> कज्जलरेह व<sup>३१</sup> मज्झदेसंमि<sup>३२</sup> ।  
 सो जीवइ छम्मासं सिट्ठं सत्थाणुसारेण ॥ ५६ ॥  
 भिन्नं<sup>३३</sup> सरेहि<sup>३४</sup> पिच्छइ रवि-ससिबिंबं च अहव खंडं<sup>३५</sup> च ।  
 तस्स छम्मासं(मासं)आऊ इअ<sup>३७</sup> सिट्ठं पुवपुरिसेहिं ॥ ५७ ॥

मध्ये तथा छिद्र मासैक षडिति तथा च युगलं च ।  
 यथाक्रमशः स जीवति दश दिवसाश्च पर्व वा ॥ ५२ ॥  
 बहुच्छिद्र निपतन्तं रवि-शशिविम्ब पश्यति यः खलु ।  
 भूम्या तस्यायुर्द्वादश दिवसान्निर्दिष्टम् ॥ ५३ ॥  
 तारा रवि-चन्द्रौ नीलौ पश्यति यः खलु तस्यायुः ।  
 दिवसचतुष्क दिष्टमिति भणित मुनिवरेन्द्रैः ॥ ५४ ॥  
 धूमायन्त पश्यति रवि-शशिविम्ब चाथवा प्रज्वलन्तम् ।  
 स षड् दिनानि जीवति जल-रुधिर एव प्रमुञ्चन्तम् ॥ ५५ ॥  
 शशि-सूर्ययोः पश्यति कज्जलरेखामिव मध्यदेशे ।  
 स जीवति षण्मासाब्धिष्ट शास्त्रानुसारेण ॥ ५६ ॥  
 भिन्न शरैः पश्यति रवि-शशिविम्ब चाथवा खण्ड च ।  
 तस्य षण्मासानायुरिति शिष्ट पूर्वपुरुषैः ॥ ५७ ॥

1 B P तहो । 2 B मासेक, P मासिक । 3 B °ति । 4 P जुअल । 5 B जहा । 6 B कस्सो । 7 S दिवहाइ । 8 B पवोदिन्वा, S पवोहन्वा । 9 P बहुछिड्ढं, S बहुछिड् । 10 S निवडत । 11 S °बिंब । 12 S नियच्छए । 13 S वरिस । 14 B P दिणाइ । 15 P निदिट्ठो, S निदिट्ठो । 16 S ताराड । 17 S नील । 18 B पिच्छइ । 19 B P तस्साओ । 20 P दिअह° । 21 S °चउक्के । 22 B इअ । 23 S भणिय । 24 S धूमाइत्त । 25 S °बिंब । 26 B it is missing । 27 B P दिणाइ । 28 B चिअए, S चिय । 29 S पमुचति । 30 S पेच्छइ । 31 B °रेहत्थ । 32 S °देहस्सि । 33 S भिण्ण । 34 B P सरेहिं । 35 B षड, S खड । 36 P छम्मास । 37 S इय ।

पभणेइ निसा<sup>१</sup> दिअहं<sup>२</sup> दिअहं<sup>३</sup> रयणी<sup>४</sup> हु जो पयंपेइ<sup>५</sup> ।  
 तस्स लहु होइ मरणं किं बहुणा इयं<sup>६</sup> वियप्पेहिं<sup>७</sup> ॥ ५८ ॥  
 दिवसिही पजलंतो<sup>८</sup> न<sup>९</sup> मुणइ पभणेइ सीयलो<sup>१०</sup> एसो ।  
 सो मरइ तंमि<sup>११</sup> काले जइ रक्खइ तियसंणाहो<sup>१२</sup> वि ॥ ५९ ॥  
 कुच्चस्सु<sup>१३</sup>वरिम्मि<sup>१४</sup> जलं दीयंतं<sup>१५</sup> दिणं(णं)<sup>१६</sup>तयं<sup>१७</sup> च<sup>१८</sup> परिसुसइ ।  
 सो जीवइ सत्तदिणं किण्हे<sup>१९</sup> सुक्कम्मि<sup>२०</sup> विवरीए ॥ ६० ॥  
 \*भरिऊण तंदुलाणं<sup>२१</sup> रज्जइ कूरं<sup>२२</sup> [य] अंजली तस्स ।  
 ऊणे<sup>२३</sup> अहिआपुण्णं<sup>२४</sup> (ण्णे) जइ भत्तो होइ लहु<sup>२५</sup> मच्चू<sup>२६</sup> ॥ ६१ ॥  
 भोअणं<sup>२७</sup> सयण-गिहे<sup>२८</sup> वा हहुं मिल्हंति<sup>२९</sup> जस्स रिट्ठाज<sup>३०</sup> ।  
 धावन्ति<sup>३१</sup> हु गहिण्णं<sup>३२</sup> कुणन्ति गेहं व<sup>३३</sup> लहुं मच्चू ॥ ६२ ॥  
 †अहिमन्तिऊण सुत्तं चलणं मविऊण तेण संज्ञाए ।  
 पुणरवि पहायमविए<sup>३४</sup> ऊणे सुत्तम्मि<sup>३५</sup> जियइ<sup>३६</sup> मासिकं ॥ ६३ ॥

प्रभणति निशा दिवस दिवस रजनीं खलु यः प्रजल्पति ।  
 तस्य लघु भवति मरण किं बहुनेति विकल्पैः ॥ ५८ ॥  
 दिव्यशिखिन् प्रज्वलन्त न जानाति प्रभणति शीतल एषः ।  
 स भ्रियते तस्मिन् काले यदि रक्षति त्रिदशनाथोऽपि ॥ ५९ ॥  
 कूर्चस्योपरि जल दीयमान दिनत्रय च परिशुष्यति ।  
 स जीवति सप्त दिनानि कृष्णे शुक्ले विपरीतम् ॥ ६० ॥  
 श्रुत्वा तण्डुलाना रध्यते कुर चाञ्जलिं तस्य ।  
 ऊनोऽधिकापूर्णे यदि भक्तो भवति लघु मृत्युः ॥ ६१ ॥  
 भोजन-शयन-गृहेषु वाऽस्थि मुञ्चन्ति यस्य रिष्टायुः ।  
 धावन्ति खलु गृहितेन कुर्वन्ति गेह वा लघुमृत्यु ॥ ६२ ॥  
 अभिमन्य सूत्र चरण मापयित्वा तेन सन्ध्यायाम् ।  
 पुनरपि प्रभातमापित ऊने सूत्रे जीवति मासैकम् ॥ ६३ ॥

1 S निसा । 2 S दियह । 3 P दियह, S रयणी । 4 S दियह । 5 B पयपइ ।  
 6 P इअ । 7 B विअप्पेहिं । 8 B S पजलतो । 9 S ण । 10 B सीअलो ।  
 11 S तम्मि । 12 B तिअसं । 13 P नाहो । 14 S कुच्चसु । 15 P उवरम्मि ।  
 16 B दिअत । 17 S दिणत्तय । 18 S च य । 19 B किण्ह, P किण्ह । 20 P  
 सुक्कम्मि । \* This verse is numbered twice in B 21 B तंदुलाना । 22 B  
 P कूर । 23 S ऊण । 24 P अहिआपुञ्ज, S अहिआ पूर्ण । 25 S लु । 26 P सुच्चू,  
 S मच्च । 27 S भोअणं । 28 S सयणम्मि ह । 29 S मेल्लति । 30 B रिट्ठाज,  
 S रिट्ठा । 31 B धादवि । 32 P गहिण्ण, S गहिण् । 33 B व, S it is missing  
 34 B हुलु, S लहु । † The second half of this verse is metrically  
 defective. See Notes 35 S मज्झे । 36 B सुत्तमि । 37 B जीअइ ।

असिर्य-सिर्य-रक्त-पीया दसणा अन्नस्स<sup>१</sup> अप्पणो अहवा ।  
 पेच्छइ<sup>४</sup> दप्पणयंमि<sup>५</sup> य<sup>६</sup> लहुमरणं तस्स निदिट्ठं<sup>७</sup> ॥ ६४ ॥  
 बीआए<sup>८</sup> ससिबिंबं णिअइ<sup>९</sup> तिसंगं<sup>१०</sup> च सिंगपरिहीणं ।  
 उवरम्मि<sup>१२</sup> धूमच्छायं<sup>१३</sup> अहखंडं सो न<sup>१४</sup> जीवेइ ॥ ६५ ॥  
 अहव मयंकविहीणं मलिणं<sup>१५</sup> चंदं च<sup>१६</sup> पुरिससारिच्छं ।  
 सो जिअइ<sup>१७</sup> मासमेगं<sup>१८</sup> इय<sup>१९</sup> दिट्ठं पुवसूरीहिं ॥ ६६ ॥  
 एवंविहं<sup>२०</sup> तु भणियं<sup>२१</sup> रिट्ठं पुवागमाणुसारेणं<sup>२२</sup> ।  
 सुपयत्थं<sup>२३</sup> निसुणिज्जउ<sup>२४</sup> इण्हिं<sup>२५</sup> रूवत्थवररिट्ठं<sup>२७</sup> ॥ ६७ ॥  
 दीसेइ जत्थ रूवं रूवत्थं तं तु भण्णए<sup>२८</sup> रिट्ठं ।  
 तं पि हु<sup>२९</sup> अणेयभेयं<sup>३०</sup> कहिज्जमाणं निसामेहं<sup>३१</sup> ॥ ६८ ॥  
 छायापुरिसं सुमिणं पच्चक्खं तह य लिंगनिदिट्ठं<sup>३२</sup> ।  
 पण्हगयं पुण भणियं<sup>३४</sup> रिट्ठं रिट्ठागमनेहिं<sup>३५</sup> ॥ ६९ ॥

असित-सित-रक्त-पीतान् दशनानन्यस्यात्मनोऽथवा ।  
 पश्यति दर्पणे च लघुमरण तस्य निर्दिष्टम् ॥ ६४ ॥  
 द्वितीयाया शशिविम्ब पश्यति त्रिशृङ्ग च शृङ्गपरिहीनम् ।  
 उपरि धूमच्छायामहर्खण्ड स न जीवति ॥ ६५ ॥  
 अथवा मृगाङ्कविहीन मलिन चन्द्र च पुरुषसदृक्षम् ।  
 स जीवति मासमेकमिति दिष्ट पूर्वसूरिमिः ॥ ६६ ॥  
 एवविध तु भणित रिष्ट पूर्वागमाणुसारेण ।  
 सुपदस्थ निश्चयतामिदानीं रूपस्थवररिष्टम् ॥ ६७ ॥  
 दृश्यते यत्र रूप रूपस्थ तत्तु भण्यते रिष्टम् ।  
 तदपि खल्वनेकभेदं कथ्यमान निशामयत ॥ ६८ ॥  
 छायापुरुषः स्वप्नः प्रत्यक्ष तथा च लिङ्गनिर्दिष्टम् ।  
 प्रश्रुत पुनर्भणित रिष्ट रिष्टागमनैः ॥ ६९ ॥

१ B असीअ°, S असिआ° । २ B °सिअ° । ३ S अणस्स । ४ B पिच्छेइ, P पिच्छइ । ५ B दप्पणमि, P दप्पणम्मि । ६ B अ । ७ S निदिट्ठ । ८ S दीयाए । ९ P नियइ, S णियइ । १० S तिसिग । ११ B सग° । १२ P उवरमि । १३ P धूमच्छाय । १४ S ण । १५ B गिलण, S मसिण । १६ B व । १७ P जीयइ, S जीवइ । १८ B °मेअ, S °इक्क । १९ B इअ । २० S एवंविह । २१ P भणियं । २२ S पुवायमाणुसारेण । २३ P सुपइत्थ । २४ B निसुणिज्जओ, S निसुणिज्जउ । २५ P इण्हिं, S एण्हिं । २६ B रूवट्ठ° । २७ B वरिट्ठ । २८ P भण्णए, S भणिज्जइ । २९ B ह । ३० B दिएण णूअ, P दिएण णूय । ३१ S निसामेह । ३२ S °निदिट्ठं । ३३ B, एहग°, P एहिं । ३४ P भणियं । ३५ S रिट्ठागमनेहिं ।

पक्खालिज्जण<sup>1</sup> देहं सिअ<sup>2</sup>वच्छादीहि<sup>3</sup> भूसिओ<sup>4</sup> सम्मं ।

एगंतम्मि<sup>5</sup> नियच्छड<sup>6</sup> छाया मंतेवि<sup>7</sup> नियअंगं ॥ ७० ॥

\*ॐ ह्रीं रक्ते<sup>9</sup> २ रक्तप्रिये सिंहमस्तकसमारूढे<sup>10</sup> कूष्माण्डीदेवि मम शरीरे<sup>11</sup> अवतर<sup>12</sup> २ छायां सत्यां कुरु २ ह्रीं स्वाहा ॥

इय<sup>13</sup> मंतिअ<sup>14</sup> सवंगो मंती जोएउ<sup>15</sup> तत्थ वरछाया<sup>16</sup> ।

सुहदियहे पुवण्हे<sup>17</sup> जलहर-पवणेण परिहीणो ॥ ७१ ॥

समसुद्धभूमिसे<sup>18</sup> जल<sup>19</sup>-तुस-अंगार-चम्मपरिहीणे ।

इअर<sup>20</sup>च्छायारहिण<sup>21</sup> तिअरण<sup>22</sup>सुद्धीए<sup>23</sup> जोएह ॥ ७२ ॥

नियछायं<sup>24</sup> (०था) परछाया<sup>25</sup> छायापुरिसं च तिविहछाया वि<sup>26</sup> ।

नायवा<sup>27</sup> सा पयडा जहागमं निविअप्पेण ॥ ७३ ॥

जा नर<sup>28</sup>शरीरछाया<sup>29</sup> जोइज्जइ तत्थ इयं<sup>30</sup>विहाणेण ।

सा भणिया<sup>31</sup> निअछाया<sup>32</sup> निअमा<sup>33</sup> सत्थत्थदरिसीहिं ॥ ७४ ॥

प्रक्षाल्य देहं सितवस्त्रादिभिर्भूषितः सम्यक् ।

एकान्ते पश्यतु छाया मन्त्रयित्वा निजाङ्गम् ॥ ७० ॥

ॐ ह्रीं रक्ते २ रक्तप्रिये सिंहमस्तकसमारूढे कूष्माण्डीदेवि मम शरीरे अवतर २ छाया सत्या कुरु २ ह्रीं स्वाहा ॥

इति मन्त्रयित्वा सर्वाङ्ग मन्त्री पश्यतु तत्र वरच्छायाम् ।

शुभदिवसे पूर्वाह्ने जलधर-पवनेन परिहीनः ॥ ७१ ॥

समशुद्धभूमिदेशे जल-तुष-अङ्गार-चर्मपरिहीने ।

इतरच्छायारहिते त्रिकरणशुद्ध्या पश्यत ॥ ७२ ॥

निजच्छाया परछाया छायापुरुषश्च त्रिविधच्छायाऽपि ।

ज्ञातव्या सा प्रकटा यथागम निर्विकल्पेन ॥ ७३ ॥

या नरशरीरच्छाया दृश्यते तत्रेद्विधानेन ।

सा भणिता निजच्छाया नियमेन शास्त्रार्थदर्शिभिः ॥ ७४ ॥

1 S पक्खालिज्जण । 2 S सियं । 3 P °वच्छाईहिं; S °वच्छाहिनवर । 4 B भूसिउ । 5 B एअंतम्मि, S एयतम्मि । 6 B निअच्छड, S नियच्छड । 7 P मतेण । 8 B निअं, S नियं । \* In S this mantra has been considered and numbered as a verse 9 S it is missing 10 S °कमारूढे । 11 P S शरीरे । 12 B P अवतर is only once here 13 B इअ । 14 S मतिय । 15 B जोए । 16 B P °छाय । 17 P पुवण्हे । 18 B P °एसे । 19 P जलं । 20 S इयरं । 21 P °छायाइं । 22 P तिरयणं, S तियरणं । 23 P °सुद्धीइ । 24 P नियछाय, S नियछाय । 25 P °छाय, S °छाय । 26 B P °छायमि । 27 S नायवा । 28 P जाणं, S जा णरं । 29 P °छाया । 30 B एअं । 31 B भणिया । 32 P नियछाया, S नियछाया । 33 P नियमा, S कहिया । 34 S °सुत्थं ।



†जइ आउरो<sup>१</sup> ण<sup>२</sup> पिच्छइ<sup>३</sup> णियछाया<sup>४</sup> तत्थ संठिओ णूणं<sup>५</sup> ।  
 ता<sup>६</sup> जीवइ दह दियहे<sup>७</sup> इय भणियं सयलदरिसीहिं ॥ ७५ ॥  
 दो च्छाया<sup>८</sup> हु<sup>९</sup> णियच्छइ<sup>१०</sup> दुन्नि<sup>११</sup> दिणे होइ<sup>१२</sup> तस्स वरजीयं<sup>१३</sup> ।  
 अद्धच्छायं पिच्छइ<sup>१४</sup> तस्स विजाणेह दो दियहं<sup>१५</sup> ॥ ७६ ॥  
 जस्स न<sup>१६</sup> पिच्छइ<sup>१७</sup> छाया मंती<sup>१८</sup> वि य<sup>१९</sup> संणियच्छमाणो<sup>२०</sup> वि ।  
 तस्स हवइ<sup>२१</sup> वरजीयं एगंदिण किं वियप्पेण<sup>२२</sup> ॥ ७७ ॥  
 वसह-करि-कार्य-रासह-

महि<sup>२५</sup>सो(°स°)हयज्ज<sup>२६</sup>(°जे°)[हिं य] विविहरूवेहिं ।  
 जो पिच्छइ<sup>२७</sup> निअछाया<sup>२८</sup> लहु मरणं तस्स जाणेह ॥ ७८ ॥  
 अह पिच्छइ<sup>२९</sup> निअछायं<sup>३०</sup> अहोमुहं<sup>३१</sup> परमुहं च विक्खित्तं<sup>३२</sup> ।  
 तस्स लहु होइ मरणं निर्दिट्ठं<sup>३३</sup> सत्थइत्तेहिं ॥ ७९ ॥

यद्यातुरो न पश्यति निजच्छाया तत्र सस्थितो नूनम् ।  
 तर्हि जीवति दश दिवसानीति भणित सकलदर्शिभिः ॥ ७५ ॥  
 द्वे छाये खलु पश्यति द्वे दिने भवति तस्य वरजीवम् ।  
 अर्धच्छाया पश्यति तस्य विजानीत द्वौ दिवसौ ॥ ७६ ॥  
 यस्य न पश्यति छाया मन्त्र्यपि च सपश्यन्नपि ।  
 तस्य भवति वरजीवमेकदिन किं विकल्पेन ॥ ७७ ॥  
 वृषभ-करि-काक-रासभ-महिष-हयजैश्च विविधरूपैः ।  
 यः पश्यति निजच्छाया लघु मरण तस्य जानीत ॥ ७८ ॥  
 अथ पश्यति निजच्छायामधोमुखा पराङ्मुखा च विक्षिप्ताम् ।  
 तस्य लघु भवति मरण निर्दिष्ट शास्त्रविद्भिः ॥ ७९ ॥

† In B this verse is not to be found 1 S आवरो । 2 P न ।  
 3 S पेच्छइ । 4 P णियच्छाया । 5 P नूण । 6 B S सो । 7 P दिअहे ।  
 8 S छाया । 9 P ह । 10 P णियच्छइ । 11 S दोणिण । 12 S होइ ।  
 13 P °जीअ । 14 S पेच्छइ । 15 B °दिअह । 16 S ण । 17 S पेच्छइ ।  
 18 B P सती । 19 B वि अ । 20 B सणिअच्छमाणो, P सन्नियच्छमाणो । 21 S  
 इवे । 22 B एअ°, S एह° । 23 B विअप्पेण । 24 P °काग° । 25 B °महि-  
 सोव° । 26 B °हयजी° । 27 S पेच्छइ । 28 P णियच्छाया, S णियच्छाया ।  
 29 S पेच्छइ । 30 P णियच्छाय, S णियछाय । 31 B अहोमुह, P अहमुह ।  
 32 P विक्खित्त । 33 S निर्दिट्ठ ।

धूमंतं पजलंतं<sup>१</sup> छायाबिंबं नियच्छए<sup>२</sup> जो ह्रु ।  
 तह य कबंधं<sup>३</sup> पिच्छइ<sup>४</sup> लहु मरणं तस्स नियमेण<sup>५</sup> ॥ ८० ॥  
 नीला<sup>६</sup> पीया<sup>७</sup> किण्हा<sup>८</sup> अह रत्ता जो निअच्छए छाया ।  
 दियहतयं<sup>९</sup> च चउक्कं पणगं<sup>१०</sup> च छरत्तियं<sup>११</sup> तस्स ॥ ८१ ॥  
 जो नियच्छायाबिंबं<sup>१२</sup> कट्टिज्जंतं निएइ<sup>१३</sup> पुरिसेहिं ।  
 कसणेहिं<sup>१४</sup> तस्साज्ज<sup>१५</sup> एगंदिणं होइ निअमंतं<sup>१६</sup> ॥ ८२ ॥  
 सर-सूल-सव्वलेहिं<sup>१७</sup> य<sup>१८</sup> कौतं<sup>१९</sup> नाराय-छुरिअभिन्नं<sup>२०</sup> वा ।  
 छिन्नं<sup>२१</sup> खग्गाईहिं<sup>२२</sup> अ<sup>२३</sup> \*कयचुण्णं<sup>२४</sup> मुग्गराईहिं<sup>२५</sup> ॥ ८३ ॥  
 सो जियइ<sup>२६</sup> सत्त दियहा<sup>२७</sup> छायाबिंबे(वं)<sup>२८</sup> नियच्छए<sup>२९</sup> पूणं<sup>३०</sup> ।  
 रोवंतं जो पिच्छइ<sup>३१</sup> लहु मरणं तस्स निदिट्ठं<sup>३२</sup> ॥ ८४ ॥  
 इदि<sup>३३</sup> भणिया<sup>३४</sup> नियच्छाया<sup>३५</sup> परच्छाया<sup>३६</sup> वि अ<sup>३७</sup> हवेइ नियरूवां<sup>३८</sup> ।  
 किंतु विसेसो दीसइ जो सिट्ठो सत्थइत्तेहिं ॥ ८५ ॥

धूमायन्त प्रज्वलन्त छायाबिम्ब पश्यति यः खलु ।  
 तथा च कबन्ध प्रेक्षते लघु मरण तस्य नियमेन ॥ ८० ॥  
 नीला पीता कृष्णामथ रक्ता यः पश्यति छायाम् ।  
 दिवसत्रय च चतुष्क पञ्चक च षड्रात्रिकं तस्य ॥ ८१ ॥  
 यो निजच्छायाबिम्ब कृत्यमान पश्यति पुरुषैः ।  
 कृष्णैस्तस्यायुरेकदिन भवति निर्भ्रान्तम् ॥ ८२ ॥  
 शर-शूल-सर्वलाभिश्च कुन्त-नाराच-च्छुरिभिर्भिन्न वा ।  
 छिन्न खङ्गादिभिश्च कृतचूर्णं मुद्गरादिभिः ॥ ८३ ॥  
 स जीवति सप्तदिवसांश्छायाबिम्ब पश्यति नूनम् ।  
 रुदन्तं यः प्रेक्षते लघु मरण तस्य निर्दिष्टम् ॥ ८४ ॥  
 इति भणिता निजच्छाया परच्छायाऽपि च भवति निजरूपा ।  
 किन्तु विशेषो दृश्यते यः शिष्टः शास्त्रविद्भिः ॥ ८५ ॥

1 B पजलत । 2 B निअच्छए, S नियच्छये । 3 S कवधे । 4 S पेच्छइ ।  
 5 B निअमेण, S नियमेण । 6 S नीला । 7 B पीया । 8 P किण्हा । 9 B  
 दिअहतय, S दियहतय । 10 S पुणप । 11 B छरत्तिय, S छयरत्तय । 12 B निअ-  
 छायाबिंब, P नियच्छायाबिंब । 13 P निएहिं, S निएहिं । 14 B कस्सणेहि अ,  
 S कस्सणेहि । 15 S तस्साज्ज । 16 B एअं, S एयं । 17 B P निअमतो ।  
 18 B S सव्वलेहि । 19 B अ । 20 B कुतं, S सुकौतं । 21 P छुरिअभिं ।  
 22 S अभिण । 23 B छिण्ण । 24 P S खग्गाईहि । 25 S वा । \* From  
 this onwards, some thirteen verses are missing in B 26 P चुण्ण ।  
 27 S मुग्गराईहि । 28 P जीयइ । 29 P दियहे । 30 P छायाबिंबे । 31 P  
 नियच्छए । 32 P नून । 33 S पेच्छइ । 34 P निदिट्ठं । 35 P इइ । 36 P  
 भणिया । 37 P च्छाया । 38 P च्छाया । 39 S जा विय । 40 S इयरूवां ।

अह्रूवो हि जुवाणो ऊणाहियमाणवज्जिओ णूणं<sup>१</sup> ।  
 पक्खालाविय देहे(०हं) लेविज्जइ सेयगंधेण ॥ ८६ ॥  
 \*अहिमंतिऊण देहं पुवत्थमहीयलम्मि<sup>३</sup> वरपुरिसा<sup>४</sup> ।  
 दंसेह तस्स छाया<sup>५</sup> धरिऊणं आउरस्सेह<sup>६</sup> ॥ ८७ ॥  
 †वंका अहवइ अद्धा अहोमुहा परमुहा हु<sup>७</sup> जइ छाया<sup>८</sup> ।  
 पिच्छ(०च्छे०)इ<sup>९</sup> आउरो<sup>१०</sup> सो दो<sup>११</sup> दियहा जियइ<sup>१२</sup> णिब्भतो<sup>१३</sup> ८८  
 हसमाणा रोवंती धावंती एयचरण-इगहत्था ।  
 कण्ण<sup>१४</sup>चिहुरेहि<sup>१५</sup> रहिआ परिहीणा जानु-बाहेहिं<sup>१६</sup> ॥ ८९ ॥  
 कटि-सिर-नासाहीणा<sup>१७</sup> कर-चरणविवज्जिया तथा चैव<sup>१८</sup> ।  
 रुधिर-वस-तेल्ल<sup>१९</sup>-पूयं मुंचंती<sup>२०</sup> अहव सलिलं वा ॥ ९० ॥  
 अहवइ अग्गि<sup>२१</sup>फुलिगे<sup>२२</sup> मुंचंती<sup>२३</sup> जो<sup>२४</sup> णिएइ<sup>२५</sup> परछाया<sup>२६</sup> ।  
 तस्स कुणिज्जह<sup>२७</sup> एवं आएसं सत्थदिट्ठीए ॥ ९१ ॥

अतिरूपो हि युवोनाधिकमानवर्जितो नूनम् ।  
 प्रक्षाल्य देहं लिप्यते श्वेतगन्धेन ॥ ८६ ॥  
 अभिमन्त्र्य देहं पूर्वस्थमहीतले वरपुरुषाः ।  
 दर्शयत तस्य छायां धृत्वाऽऽतुरायेह ॥ ८७ ॥  
 वक्रामथवाऽर्धमधोमुखा पराङ्मुखा खलु यदिच्छायाम् ।  
 पश्यत्यातुरः स द्वौ दिवसौ जीवति निर्भ्रान्तः ॥ ८८ ॥  
 हसन्ती रुदती धावन्तीमेकचरणामेकहस्ताम् ।  
 कर्णचिकुरै रहिता परिहीना जानु-बाहुभिः ॥ ८९ ॥  
 कटि-शिरस्-नासाहीना कर-चरणविवर्जिता तथा चैव ।  
 रुधिर-वसा-तैल-पूयानि मुञ्चन्तीमथवा सलिलं वा ॥ ९० ॥  
 अथवाऽग्निस्फुलिङ्गान् मुञ्चन्ती यः पश्यति परच्छायाम् ।  
 तस्य कुरुतैवमादेश शास्त्रदृष्ट्या ॥ ९१ ॥

1 P नूण । \* In P this verse is doubly numbered as 85 2 P पुव्वत्तमहियलमि । 3 S °पुसो । 4 P छाया । 5 S आउरस्से हु । † In P this verse is numbered as 87 6 S it is missing 7 P छाया । 8 S पेच्छइ । 9 S ऊइसा । 10 P दा । 11 P जीयइ । 12 P निब्भतो । 13 P कण्ण । 14 P °चिहुरेहिं । 15 S °बाहेहि । 16 S °णाहीणो । 17 S चव । 18 P °तेल्ल । 19 P चुवती । 20 P अग्गि is missing 21 P फुलिगेहिं । 22 S मुचति । 23 S जा । 24 P निएइ । 25 P °छाया । 26 S कुणेजह ।

हसमाणीह<sup>१</sup> छमासं दो दियहा तह य तिणिण<sup>२</sup> चत्तारि ।  
 दो इग<sup>३</sup> वरिस छमास<sup>४</sup> एगदिणं दुन्नि<sup>५</sup> वरिसाहं<sup>६</sup> ॥ ९२ ॥  
 दो दियहा य<sup>७</sup> दिणहं छम्मासा ती(ते<sup>८</sup>)सु पवर<sup>९</sup>ठाणेसु<sup>१०</sup> ।  
 एयं<sup>११</sup> दो तिणिण<sup>१२</sup> दिणे तह य दिणहं च पंचेव<sup>१३</sup> ॥ ९३ ॥  
 लहुमेव तंसु दियहं<sup>१४</sup> (तस्स जीयं) नायवं<sup>१५</sup> एत्थ<sup>१६</sup> आणुपुवीए ।  
 परच्छायाए<sup>१७</sup> णूणं<sup>१८</sup> निदिहं<sup>१९</sup> मुनिवरिदेहि<sup>२०</sup> ॥ ९४ ॥  
 एवंविहपरच्छाया<sup>२१</sup> निदिह<sup>२२</sup> विविहसत्थदिहीहिं<sup>२३</sup> ।  
 एणिहं<sup>२४</sup> छायापुरिसं कहिज्जमाणं गिसामेह<sup>२५</sup> ॥ ९५ ॥  
 मय-मयण-मायहीणो पुवविहाणेण जं<sup>२६</sup> गियच्छेह ।  
 मंती गियंवरच्छायं<sup>२७</sup> छायापुरिसो हु सो होइ ॥ ९६ ॥  
 \*समभूमियले<sup>२८</sup> ठिच्चा समचरणजुओ<sup>२९</sup> पलंबभुअजुअलो<sup>३०</sup> ।  
 बाहारहिए घम्मे<sup>३१</sup> विवज्जिए खुदजंतूहिं<sup>३२</sup> ॥ ९७ ॥

हसन्त्या षण्मासान् द्वौ दिवसौ तथा च त्रींश्चतुरः ।  
 द्व एकवर्षं षण्मासानेकदिन द्वे वर्षे ॥ ९२ ॥  
 द्वौ दिवसौ च दिनाष्टक षण्मासास्तेषु प्रवरस्थानेषु ।  
 एक द्वे त्रीणि दिनानि तथा च दिनार्धं च पञ्चैव ॥ ९३ ॥  
 लघ्वेव तस्य जीवित ज्ञातव्यमत्रानुपूर्व्या ।  
 परच्छायायां नून निर्दिष्ट मुनिवरेन्द्रैः ॥ ९४ ॥  
 एवंविधपरच्छाया निर्दिष्टा विविधशास्त्रदृष्टिभिः ।  
 इदानीं छायापुरुष कथ्यमान निशामयत ॥ ९५ ॥  
 भद-भदन-मायाहीनः पूर्वविधानेन या पश्यति ।  
 मन्त्री निजवरच्छायां छायापुरुषः खलु स भवति ॥ ९६ ॥  
 समभूमितले स्थित्वा समचरणयुगः प्रलम्बभुजयुगलः ।  
 बाधारहिते घर्मे विवर्जिते क्षुद्रजन्तुभिः ॥ ९७ ॥

1 S हसमाणए । 2 P तिणि । 3 S इग । 4 S छमासं । 5 S एयं ।  
 6 S दोणि । 7 S वरिसाह । 8 S ज । 9 S पचरं । 10 S ठाणेसु । 11 P  
 एयं । 12 P तिणि । 13 S पच वा । 14 S सुदियहे । 15 S जेयव्व । 16 P  
 इत्थ । 17 P छ्छायाए । 18 P नूण । 19 P निदिह । 20 S वरिदेहिं ।  
 21 P एवंविहं । 22 P छ्छाया । 23 P निदिह । 24 P दिहीहिं । 25 P इहिं ।  
 26 P गिसामेह । 27 S ज । 28 P गियं । 29 P छ्छाय । \* The gap of  
 thirteen verses in B stops here and the verses regularly begin in  
 B from this onwards 30 B कयमियले । 31 B समचरणजुड, S समचरणजुड ।  
 32 S लेवभुअजुअलो । 33 S बाहार । 34 B घम्मे । 35 S खुदजन्ताहि ।

नासग्नो<sup>१</sup> थणमज्झे<sup>२</sup> गुज्झे<sup>३</sup> चलणंतदेसं<sup>४</sup> गयणयले ।  
 भाले<sup>५</sup> छायापुरिसं<sup>६</sup> भणिअं<sup>७</sup> सिरिजिणवरिंदेण ॥ ९८ ॥  
 निअछाया<sup>८</sup> गयणयले णिएइ<sup>९</sup> पडिविविया<sup>१०</sup> फुडं<sup>११</sup> जाम ।  
 तावच्चिय<sup>१२</sup> सो जीवइ<sup>१३</sup> दिट्ठीए<sup>१४</sup> विविहसत्थाण<sup>१५</sup> ॥ ९९ ॥  
 जइ<sup>१६</sup> पिच्छइ<sup>१७</sup> गयणयले छायापुरिसं सिरिण परिहीणं ।  
 जस्सत्थे जोइज्जइ सो रोई जियइ<sup>१८</sup> छम्मासं ॥ १०० ॥  
 चलणविहीणे दिट्ठे वरिसंतयं जीविअं<sup>१९</sup> हवे तस्स ।  
 णयणविहीणे दिट्ठे<sup>२०</sup> वरिसजुअं<sup>२१</sup> निविअप्पेण<sup>२२</sup> ॥ १०१ ॥  
 जाणुविहीणे भणिअं<sup>२३</sup> इगंवरिसं तह य जंघपरिहीणे ।  
 अट्ठावीसं मासे कडिहीणे<sup>२४</sup> पंचदह ते वि ॥ १०२ ॥  
 अट्ठेव<sup>२५</sup> मुणह मासे हिअयं<sup>२६</sup> परिवज्जिएणं<sup>२७</sup> दिट्ठेण ।  
 णज्जति<sup>२८</sup> [य]निविअप्पे<sup>२९</sup> छ दिअहे<sup>३०</sup> गुज्जरहिण ॥ १०३ ॥

नासाग्नौ स्तनमध्ये गुह्ये चरणान्तदेश-गगनतले ।  
 भाले छायापुरुषो भणितः श्रीजिनवरेन्द्रेण ॥ ९८ ॥  
 निजच्छाया गगनतले पश्यति प्रतिबिम्बिता स्फुट यावत् ।  
 तावदेव स जीवति दृष्ट्वा विविधशास्त्राणाम् ॥ ९९ ॥  
 यदि प्रेक्षते गगनतले छायापुरुष शिरसा परिहीनम् ।  
 यस्तार्थे दृश्यते स रोगी जीवति षण्मासान् ॥ १०० ॥  
 चरणविहीने दृष्टे वर्षत्रयं जीवित भवेत्तस्य ।  
 नयनविहीने दृष्टे वर्षयुग निर्विकल्पेन ॥ १०१ ॥  
 आनुविहीने भणितमेकवर्षं तथा च जङ्घापरिहीने ।  
 अष्टाविंशति मासान् कटिहीने पञ्चदश तानपि ॥ १०२ ॥  
 अष्टैव जानीत मासान् हृदयपरिवर्जितेन दृष्टेन ।  
 ज्ञायते च निर्विकल्पेन षड् दिवसान् गुह्यरहितेन ॥ १०३ ॥

1 S नासग्नो । 2 S अगुह्ये । 3 B चलणउदेसं, S चलणहेसं । 4 B ताणि उ;  
 P तां निय । 5 B छायापुरिस, P छायापुरिस । 6 S भणिय । 7 P नियच्छाया;  
 S नियछाया । 8 P निएइ । 9 B पडिविविआ, S चडिविविआ । 10 S फुड ।  
 11 B तामच्चिय, P तावच्चिय । 12 B जोई, S जोइ । 13 S दिट्ठीए । 14 S विवि-  
 हसत्थाए । 15 S जइ । 16 S पिच्छइ । 17 P छाया । 18 B जिअ, P जीयइ ।  
 19 S वरसं । 20 S जीविय । 21 B ण लक्खणं, P नलयं । 22 B णज्जइ, P  
 ण जीयइ । 23 S ज्जुअ । 24 S निविअप्पेण । 25 S भणिअं । 26 S इअं ।  
 27 S विहीणे । 28 S अट्ठेव । 29 S हिअयं । 30 S परिवज्जिएण । 31 P  
 निज्जति, S णेज्जते । 32 B निव्वयअ, S निविअप्पे । 33 B दिअहे, S दिअहे ।

करजुअहीणे जाणहं<sup>१</sup> दियहं<sup>२</sup>चउकं च<sup>३</sup> बाहं<sup>४</sup>हीणेण ।  
 दो दियहे<sup>५</sup> एगंदिणं अंसयरहिण जाणेह ॥ १०४ ॥  
 जइ दीसइ परिपुण्णं<sup>६</sup> अंगोवंगेहि<sup>७</sup> छायावरपुरिसं<sup>१०</sup> ।  
 ता जीवइ बहुकालं इयं<sup>११</sup> सिट्ठं मुणिवरिंदेहिं<sup>१२</sup> ॥ १०५ ॥  
 अच्छउ जीवियं-मरणं लाहा-लाहं सुहा-सुहं तह य ।  
 अन्नं<sup>१४</sup> पि जं जिं<sup>१५</sup> कज्जं तं जोयहं<sup>१६</sup> छायापुरिसम्मि ॥ १०६ ॥  
 एवं छायापुरिसो निदिट्ठो<sup>१७</sup> अन्नंसत्थदिट्ठीए ।  
 रिट्ठं रूवं<sup>१९</sup> सुमिणं<sup>२०</sup> कहिज्जमाणं<sup>२१</sup> निसामेहं<sup>२२</sup> ॥ १०७ ॥  
 अथ स्वप्नानि(?) ।  
 वाय-कफ-पित्तरहिओ<sup>२५</sup> समधाऊ<sup>२६</sup> जो जवेइ<sup>२७</sup> इयं<sup>२८</sup> मंतं ।  
 सुत्तो निसाए<sup>२९</sup> पेच्छइ<sup>३०</sup> सुमिणाइ<sup>३१</sup> ताइ<sup>३२</sup> पभणेमि ॥ १०८ ॥  
 ॐ ह्रीं पण्हसवणे क्ष्मीं स्वाहा ।  
 काऊण अंगसोही सियंभूसणभूसिओ हुं<sup>३५</sup> भूमीए ।  
 जविऊण इमं मंतं सोवउ सियंवत्थपिहियाए ॥ १०९ ॥

करजुगहीने जानीत दिवसचतुष्क च बाहुहीनेन ।  
 द्वौ दिवसावेकदिनमसकरहितेन जानीत ॥ १०४ ॥  
 यदि दृश्यते परिपूर्णोऽङ्गोपाङ्गैश्छायावरपुरुषः ।  
 तर्हि जीवति बहुकालमिति शिष्ट मुनिवरेन्द्रैः ॥ १०५ ॥  
 आस्ता जीवित-मरण लाभ-अलाभ शुभ-अशुभ तथा च ।  
 अन्यदपि यदेव कार्यं तत्पश्यत छायापुरुषे ॥ १०६ ॥  
 एव छायापुरुषो निर्दिष्टोऽन्यशास्त्रदृष्ट्या ।  
 रिष्ट रूप स्वप्न कथ्यमान निशामयत ॥ १०७ ॥

अथ स्वप्नाः । वात-कफ-पित्तरहितः समधातुर्यो जपतीम मन्त्रम् ।  
 सुप्तो निशाया पश्यति स्वप्नास्तान् प्रभणामि ॥ १०८ ॥  
 ॐ ह्रीं पण्हसवणे क्ष्मीं स्वाहा ।  
 कृत्वाऽङ्गशुद्धिं सितभूषणभूषितः खलु भूमौ ।  
 जपित्वेम मन्त्रं स्वपितु सितवस्त्रपिहितायाम् ॥ १०९ ॥

1 S करजुयं । 2 S जाणहिं । 3 B दिअहं । 4 BS व । 5 B बाहं, S बाहुं ।  
 6 B दिअहे । 7 B एअं, S एयं । 8 P परिपुञ्ज । 9 PS अंगोवंगेहिं ।  
 10 B छायावरपुरिसो, S छायावरपुरिसो । 11 B अ । 12 BS वरिंदेहिं । 13 B  
 जीवियं । 14 S सुण । 15 B ज । 16 P जोअहं, S जोय । 17 S निदिट्ठो ।  
 18 PS अत्थं । 19 BS व, P रूव व । 20 S सुमिण । 21 B कहिमाण ।  
 22 S निसामेह । 23-24 B पित्त-कफं । 25 S रहितु । 26 B समधाओ, P  
 समधाउ । 27 S जवइ । 28 B इ, S य । 29 S निसाए । 30 BP सुमिणाइ ।  
 31 B पिच्छए पिच्छए, P पिच्छए । 32 B ताए, P ताइ । 33 B पण्णं, P पन्नं ।  
 34 B सिअं । 35 S it is missing 36 S सिअं ।

उववास<sup>१</sup>-मोणजुत्तो<sup>२</sup> आरंभविवर्जितो<sup>३</sup> हु<sup>३</sup> तद्वियहे<sup>४</sup> ।  
 विकहा-कसायहीणो<sup>५</sup> अच्छिता<sup>५</sup> तस्मि<sup>६</sup> दिवहस्मि<sup>६</sup> ॥ ११० ॥  
 जाइकुसुमेहिं<sup>७</sup> जविओ<sup>७</sup> सिज्झइ<sup>८</sup> मतो हु<sup>९</sup> दहसहस्सेहिं<sup>९</sup> ।  
 एवं<sup>९</sup> च होमविहिओ<sup>१०</sup> गुग्गुल<sup>११</sup>-मधुरत्तएण तु ॥ १११ ॥  
 दुविहं<sup>१२</sup> तु होइ<sup>१२</sup> सुमिणं<sup>१३</sup> देवदकहियं<sup>१४</sup> च तह य सहजं<sup>१५</sup> च ।  
 जत्थ जविज्झइ<sup>१६</sup> मंतो देवदकहियं<sup>१७</sup> च<sup>१८</sup> तं होइ ॥ ११२ ॥  
 इयर<sup>१९</sup> मंतविहीणं<sup>२०</sup> सिमिणं<sup>२१</sup> जं<sup>२१</sup> लहइ को वि णिभंतं<sup>२२</sup> ।  
 चिंताए<sup>२३</sup> परिहीणं<sup>२४</sup> समधाउसरिरसंठाणो<sup>२५</sup> ॥ ११३ ॥  
 \*दुविहं<sup>२६</sup> पि एयं<sup>२६</sup> रूपं कहिज्जमाणं<sup>२७</sup> तु तं<sup>२७</sup> णिसामेह<sup>२८</sup> ।  
 विविहागमजुत्तीए<sup>२९</sup> समासदो<sup>३०</sup> विविहभंगेहिं<sup>३१</sup> ॥ ११४ ॥  
 †दह वरिसाणि तयद्धं<sup>३२</sup> छम्मासं तं<sup>३३</sup> मुणेह दह<sup>३४</sup> दिवहा<sup>३५</sup> ।  
 जहकमसो नायवं<sup>३६</sup> सिमिणत्थं<sup>३७</sup> रयणिपहरेहिं ॥ ११५ ॥

उपवास-मौनयुक्त आरम्भविवर्जितः खलु तद्वियसे ।  
 विकथा-कषायहीन आसित्वा तस्मिन् दिवसे ॥ ११० ॥  
 जातिकुसुमैर्जपितः सिध्यति मन्त्रः खलु दशसहस्रैः ।  
 एव च होमविधितो गुग्गुल-मधुरत्रयैस्तु ॥ १११ ॥  
 द्विविधस्तु भवति स्वप्नो देवताकथितश्च तथा च सहजश्च ।  
 यत्र जप्यते मन्त्रो देवताकथितश्च स भवति ॥ ११२ ॥  
 इतरो मन्त्रविहीन स्वप्न य लभते कोऽपि निर्भ्रान्तम् ।  
 चिन्तया परिहीन समधातुशरीरसंस्थानः ॥ ११३ ॥  
 द्विविधमप्येकरूप कथ्यमान तु त निशामयत ।  
 विविधागमयुक्तया समासतो विविधभङ्गैः ॥ ११४ ॥  
 दश वर्षाणि तदर्थं षण्मासास्त जानीत दश दिवसान् ।  
 यथाक्रम ज्ञातव्यः स्वप्रार्थो रजनीप्रहरैः ॥ ११५ ॥

1 B उववा<sup>१</sup> । 2 B °ववज्जिउ, S °विवज्जितु । 3 B it is missing S तह ।  
 4 B तद्वियहे, S दिवहे । 5 BP अच्छिता । 6 B दिवहस्मि । 7 S जविओ ।  
 8 B द<sup>८</sup> । 9 P एय । 10 S °जवितु । 11 S गुग्गुल<sup>११</sup> । 12 S it is missing  
 13 B देविदं, P देवयं । 14 S °कहिय । 15 S सहय । 16 B देविदं, P देवयं ।  
 17 B °कहिअ । 18 B व । 19 B इयर । 20 B सुविण । 21 B ज । 22 P  
 निभंतं । 23 B चिंताए, S चेताए । 24 S समधाउ<sup>२४</sup> । 25 BP °संठाण । \* In  
 B this verse is doubly numbered as 112, 26 B एयं<sup>२६</sup> । 27 B तं ।  
 28 B णिसामेह, P निसामेह । 29 B विविहागुमं<sup>२९</sup> । 30 BP समासदो<sup>३०</sup> । 31 S  
 °भंगेहि । † In B 113 and 114 are missing and this verse is numbered  
 as 115, 32 S तद्धं । 33 S it is missing 34 B द, S त । 35 B दिवहा,  
 S दिवहा । 36 S नेयत्थं । 37 B सिमिणत्थं, S सिमिणत्थं ।

कर-चरण-जाणु-मत्थय-जंघं<sup>१</sup>-सय-उयर<sup>२</sup>वज्जिया पडिमा ।  
 जो रयणीए<sup>३</sup> पसुत्तो<sup>४</sup> णियच्छए<sup>५</sup> जिणवरिंदस्स ॥ ११६ ॥  
 अह जो जस्स य<sup>६</sup> भत्तो सो(स) हवे(०व०)इ देवस्स निविअप्पेण<sup>७</sup> ।  
 छत्ते<sup>८</sup>(०त्त) परिवारं<sup>९</sup> वा<sup>१०</sup> तस्स फलं तं निसामेह<sup>११</sup> ॥ ११७ ॥  
 \*करभगे चउमासं<sup>१२</sup> चरणेहिं मुणिज्ज तिणिण<sup>१३</sup> वरिसाई<sup>१४</sup> ।  
 जाणुविहीणे वरिसं सीसम्मि य<sup>१५</sup> पंच दियहाई<sup>१६</sup> ॥ ११८ ॥  
 जंघासु दुणिण<sup>१७</sup> वरिसं अंसय<sup>१८</sup>भंगम्मि<sup>१९</sup> एय<sup>२०</sup>मासं तु ।  
 उयर<sup>२१</sup>विणासे दिट्ठे<sup>२२</sup> पडिमाए अट्ट मासे य<sup>२३</sup> ॥ ११९ ॥  
 छत्तस्स<sup>२४</sup> रायमरणं भंगे दिट्ठम्मि<sup>२५</sup> होइ<sup>२६</sup> निब्भंतो<sup>२७</sup> ।  
 परिवारस्स<sup>२८</sup> य मरणं णिअच्छिए<sup>२९</sup> होइ<sup>३०</sup> परिवारे<sup>३१</sup> ॥ १२० ॥  
 एवं<sup>३२</sup> नियडा-नियडं<sup>३३</sup> णाउ<sup>३४</sup> देवादियाई<sup>३५</sup>परिवारं ।  
 देविमहंवाईणं<sup>३६</sup> कुणेइ<sup>३७</sup> इह<sup>३८</sup> झत्ति आएसं ॥ १२१ ॥

कर-चरण-जानु-मस्तक-जङ्घा-असक-उदरवर्जिता प्रतिमाम् ।

यो रजन्या प्रसुप्तः पश्यति जिनवरेन्द्रस्य ॥ ११६ ॥

अथ यो यस्य च भक्त, स भवति देवस्य निर्विकल्पेन ।

छत्र परिवार वा तस्य फलं तन्निशामयत ॥ ११७ ॥

करभङ्गे चतुरो मासाश्चरणैर्जानीत त्रीणि वर्षाणि ।

जानुविहीने वर्षं शीर्षे च पञ्च दिवसान् ॥ ११८ ॥

जङ्घासु द्वे वर्षेऽसकभङ्ग एक मास तु ।

उदरविनाशे दृष्टे प्रतिमाया अष्ट मासाश्च ॥ ११९ ॥

छत्रस्य राजमरण भङ्गे दृष्टे भवति निर्भ्रान्तम् ।

परिवारस्य च मरण दृष्टे भवति परिवारे ॥ १२० ॥

एव निकट-अनिकट ज्ञात्वा देवादिकादिपरिवारम् ।

देवीमखवादिना करोतीह क्षटित्यादेशम् ॥ १२१ ॥

1 BP °जघं । 2 B °उअर° । 3 P रयणीइ । 4 S सुत्तो । 5 B निअच्छए; P निअच्छए । 6 S पय । 7 P निविअप्पेण, S निविअप्पेण । 8 S छत्त । 9 S परिवार । 10 S जुवा । 11 S णिसामेह । \* In B this verse and the next one are interchanged 12 P चउमास । 13 P तिज्जि । 14 S वरिसाई । 15 S जाणु° । 16 P ड । 17 S दियहाइ । 18 P दुज्जि, S दुणि । 19 B असय । 20 S °ल्लिगम्मि । 21 P एग° । 22 B उअर°, P ऊयर° । 23 B दट्ठे । 24 P अ । 25 B छत्तसय । 26 P दिट्ठमि । 27 B होई । 28 S निब्भंतो । 29 B परिकरस्स । 30 P नियच्छिए, S णियच्छिए । 31 B होई । 32 S परिवारो । 33 S 1b is missing 34 S णियडाणिड । 35 P नाउ, S णाउ । 36 B देवदआइ, S देवदआएकरे । 37 P °वाईणं, S °वाएण । 38 S ऊणोयदि । 39 B दुइ ।



जइ सुमिणम्मि विलिज्जइ<sup>१</sup> खज्जइ काएहिं अहव गिद्धेहिं ।  
 अहवा कुणेइ<sup>२</sup> छद्दी मासजुयं<sup>३</sup> जीवए<sup>४</sup> सो<sup>५</sup> दु<sup>६</sup> ॥ १२२ ॥  
 दक्खिणदिशाए<sup>७</sup> णिज्जदि<sup>८</sup> महिसं-खरो-ढेहिं<sup>९</sup> जो<sup>१०</sup> हुं सुमिणम्मिं ।  
 घय-तिल्लेहिं विलित्ते<sup>११</sup> मासिकं<sup>१२</sup> सो<sup>१३</sup> दु<sup>१४</sup> जीवेइ ॥ १२३ ॥  
 रवि-चंदाणं<sup>१५</sup> गहणं अहवा भूमीइ<sup>१६</sup> णियइ<sup>१७</sup> पडणं वा ।  
 जो सुमिणम्मि<sup>१८</sup> णियच्छइ<sup>१९</sup> सो जीवइ समहिअं<sup>२०</sup> मासं ॥ १२४ ॥  
 \* कर-चरणतलं च तथा पक्खालिअं<sup>२१</sup> लायिऊण लक्खरसं ।  
 निवाविअं<sup>२२</sup> धुप्पं तो लहु फिट्ठइ<sup>२३</sup> जाण सत्तादिणं ॥ १२५ ॥  
 कसणपुरिसेहिं<sup>२४</sup> णिज्जइ<sup>२५</sup> सुमिणम्मि<sup>२६</sup> यं<sup>२७</sup> कट्ठिऊण गेहाओ<sup>२८</sup> ।  
 सो<sup>२९</sup> ऊण<sup>३०</sup> इक्कमासं जीवइ णत्थि<sup>३१</sup> त्ति<sup>३२</sup> संदेहो ॥ १२६ ॥  
 † जो भिज्जइ सत्थेणं खब्भं<sup>३३</sup> सत्थेण<sup>३४</sup> अहवइ मरेइ ।  
 सो जीवइ बीस दिणे सिमिणंमि<sup>३५</sup> रसादले<sup>३६</sup> जाओ ॥ १२७ ॥

यदि स्वप्ने विलीयते खाद्यते काकैरथवा गृध्रैः ।

अथ वा करोति छर्दिं मासयुगं जीवति स तु ॥ १२२ ॥

दक्षिणदिशाया नीयते महिष-खर-उष्ट्रैर्यः खलु स्वप्ने ।

घृत-तैलैर्विलिप्ते मासैकं स तु जीवति ॥ १२३ ॥

रवि-चन्द्रयोर्ग्रहणमथवा भूमौ पश्यति पतनं वा ।

यः स्वप्ने पश्यति स जीवति समधिकं मासम् ॥ १२४ ॥

कर-चरणतलं च तथा प्रक्षाल्य लागयित्वा लाक्षारसम् ।

निष्पाद्य धूपं ततो लघु भ्रष्टते जानीहि सप्त दिनानि ॥ १२५ ॥

कृष्णपुरुषैर्नीयते स्वप्ने च कृष्ण गेहात् ।

स पुनरेकं मासं जीवति नास्तीति सन्देहः ॥ १२६ ॥

यो भिद्यते शस्त्रेण शस्त्रेण च म्रियते ।

स जीवति विंशतिं दिनानि स्वप्ने रसादले यातः ॥ १२७ ॥

1 S विणिज्जइ । 2 B कुप्पेइ । 3 B °जुअं । 4 S जीवय । 5 S स्तो । 6 BP इ ।  
 7 S दक्खिण° । 8 P °दिसाइ । 9 B निअइ, P नियइ । 10 S महिसु° । 11 S  
 °खरोहेहि । 12 P उ । 13 P सुमिणमि, S सुमिणते । 14 P विलित्ते । 15 S  
 मासेक । 16 B उ, P हु । 17 P °चंदाण । 18 BS भूमीइ । 19 B it is  
 missing P होइ । 20 S सुमिणमि । 21 B निअच्छइ, P नियच्छइ । 22 B सहिअं,  
 S समहिय । \* This verse is missing in S 23 P पक्खालिय । 24 P  
 निवाविअ । 25 B फिट्ठ । 26 BP °पुरिसेहिं । 27 P निज्जइ । 28 S सुमणम्मि ।  
 29 B अ । 30 S गेहात् । 31 S सा । 32 S जण । 33 S एक्क° । 34 BP  
 नत्थि । 35 B it is missing † This verse is not to be found in S.  
 36 P बोज्ज । 37 P सत्तेण । 38 P सुमिणम्मि । 39 P रसादले ।

सिमिणम्मि<sup>१</sup> अ<sup>२</sup> णच्चतो<sup>३</sup> णिज्जइ<sup>४</sup> बंधेवि<sup>५</sup> रत्तकुसुमाइं<sup>६</sup> ।  
 कालदिसाए जीवइ<sup>७</sup> मासिकं<sup>८</sup> सो फुडं मडओ<sup>९</sup> ॥ १२८ ॥  
 रुहिर-वस-पूअं<sup>१०</sup>-तयं<sup>११</sup>-घय-तिल्लेहि<sup>१२</sup> य<sup>१३</sup> पूरियाइ<sup>१४</sup> गत्ताए<sup>१५</sup> ।  
 जो हु णिबुडुइ<sup>१६</sup> सुमिणे मासिकं<sup>१७</sup> जीवए सो दु<sup>१८</sup> ॥ १२९ ॥  
 इदि<sup>१९</sup> भणिअं<sup>२०</sup> सुमिणत्थं<sup>२१</sup> निदिट्ठं<sup>२२</sup> जेम<sup>२३</sup> पुवसूरीहिं ।  
 पच्चक्खं रुवत्थं कहिज्जमाणं निसामेह<sup>२४</sup> ॥ १३० ॥  
 जं दीसइ दिट्ठीए रिट्ठं अह किं पि तस्सं ए णूणं<sup>२५</sup> ।  
 तं भन्नइ<sup>२६</sup> पच्चक्खं<sup>२७</sup> रिट्ठं से देवपरिहीणं ॥ १३१ ॥  
 सयलदिसाउ णियच्छइ<sup>२८</sup> हरिहरिया<sup>२९</sup> एत्थ<sup>३०</sup> सो लहुं<sup>३१</sup> मरइ<sup>३२</sup> ।  
 सेयं<sup>३३</sup> भणेइ पीयं<sup>३४</sup> दियहतयं जीवए सो दु<sup>३५</sup> ॥ १३२ ॥

स्वप्ने च नृत्यन्नीयते बद्ध्वा रक्तकुसुमानि ।

कालदिशाया जीवति मासैक स स्फुट मृतकः ॥ १२८ ॥

रुधिर-वसा-पूय-त्वच्-घृत-तैलैश्च पूरिताया गर्तायाम् ।

यः खलु निमज्जति स्वप्ने मासैक जीवति स तु ॥ १२९ ॥

इति भणितः स्वप्नार्थो निर्दिष्टो यथा पूर्वसूरिभिः ।

प्रत्यक्ष रूपस्थ कथ्यमान निशामयत ॥ १३० ॥

यद् दृश्यते दृष्ट्या रिष्टमथ किमपि तस्यैवं नूनम् ।

तद् भण्यते प्रत्यक्ष रिष्ट तस्य दैवपरिहीनम् ॥ १३१ ॥

सकला दिशः पश्यति हरिद्वरितोऽत्र स लघु त्रियते ।

श्वेतं भणति पीत दिवसत्रय जीवति स तु ॥ १३२ ॥

1 P सुमिणमि । 2 S य । 3 P नच्चतो । 4 P निज्जइ । 5 S वंधेवि । 6 S  
 ०कुसुमाइ । 7 S जीव । 8 S मासेक । 9 S मरइ । 10 B ०मअ, S ०मय ।  
 11 P ०तह, S ०तहा । 12 S ०तिल्लेहि । 13 B अ । 14 B ०भरियाए, P पूरियाए ।  
 15 S गत्ताइ । 16 B निबुडुइ, P नि वडइ । 17 S मासेक । 18 BP उ । 19 P  
 इइ । 20 S भणिय । 21 P सिमणत्थ, S सिमिणत्थ । 22 S निदिट्ठ । 23 B जेव,  
 P जहा । 24 S निसामेह । 25 S तगा । 26 B नूण । 27 B भइणइ, S भणिय ।  
 28 S पच्चक्ख । 29 B निअच्छइ, P नियच्छइ । 30 B हरिहरिया । 31 P इत्थ ।  
 32 BS लहु । 33 B मरइ । 34 B सेअ । 35 B पीअ । 36 B दियह ।  
 37 BP इ ।

समधाउ<sup>१</sup>(<sup>०</sup>ऊ) वि<sup>२</sup>ण<sup>३</sup> गेणह<sup>४</sup> सुगंधगंधं<sup>५</sup> सया<sup>७</sup> णरो<sup>८</sup> जो दु<sup>९</sup> ।  
 दि<sup>१०</sup>सत्तएण<sup>११</sup> मच्चू<sup>१२</sup> णिदिट्ठो<sup>१३</sup> तस्स णियमेण<sup>१४</sup> ॥ १३३ ॥  
 ण<sup>१५</sup> हु दीसह<sup>१६</sup> सरि<sup>१७</sup>(<sup>०</sup>सि) सूरु<sup>१८</sup> मे<sup>१९</sup> वि<sup>२०</sup> चलेह<sup>२१</sup> वियसए<sup>२२</sup> वयणं ।  
 सासं मुएह<sup>२३</sup> सीयं<sup>२४</sup> लहु मरणं तस्स निदिट्ठं<sup>२५</sup> ॥ १३४ ॥  
 हय<sup>२६</sup> कहियं<sup>२७</sup> पच्चक्खं<sup>२८</sup> लिंगं<sup>२९</sup> च भणिज्जमाणयं सुणह ।  
 बहु<sup>३०</sup>भेयं<sup>३१</sup>सत्थदिट्ठं दुवियप्पं<sup>३२</sup> तं पि णियमेण<sup>३३</sup> ॥ १३५ ॥  
 पढमं सरीरविसयं विदियं<sup>३४</sup> च जलाह<sup>३५</sup>दंसणे दिट्ठं ।  
 जाणेह<sup>३६</sup> लिंगरिट्ठं निदिट्ठं<sup>३७</sup> मुणिवरिदेहिं<sup>३८</sup> ॥ १३६ ॥  
 पक्खालित्ता देहं संलेविय<sup>३९</sup> चंदणेण सहिमेण ।  
 मंतेण मंतिऊणं पुण जोयह<sup>४०</sup> वरतणुं तस्स ॥ १३७ ॥

समधातुरपि न गृह्णाति सुगन्धगन्ध सदा नरो यस्तु ।

दिनसप्तकेन मृत्युर्निर्दिष्टस्तस्य नियमेन ॥ १३३ ॥

न खलु दृश्यते शशी सूर्यो मेरुरिव चलति विकसति वदनम् ।

श्वास मुञ्चति शीत लघु मरण तस्य निर्दिष्टम् ॥ १३४ ॥

इति कथित प्रत्यक्ष लिङ्गं च भण्यमान शृणुत ।

बहुभेदशास्त्रदिष्ट द्विविकल्प तदपि नियमेन ॥ १३५ ॥

प्रथम शरीरविषयं द्वितीयं च जलादिदर्शने दिष्टम् ।

जानीत लिङ्गरिष्ट निर्दिष्ट मुनिवरेन्द्रैः ॥ १३६ ॥

प्रक्षाल्य देहं सलिप्य चन्दनेन सहिमेन ।

मन्त्रेण मन्त्रयित्वा पुनः पश्यत वरतनुं तस्य ॥ १३७ ॥

- 1 B समिधाउ; S गधाउ । 2 B व । 3 B जे, S ण । 4 B निणह, P निह ।  
 5 B सुगध । 6 B it is missing S गंधस्त । 7 S या । 8 P नरो । 9 B  
 दुह, P उ । 10 B दिन । 11 S सत्ताएण । 12 S मिच्च । 13 P निदिट्ठो; S निदिट्ठ ।  
 14 B निभमेण, P नियमेण । 15 P न । 16 B हसह । 17 BP it is missing  
 18 B सूरुदिभा; P सूरुविभ । 19 BP मेरु । 20 B विभ । 21 B विभसए ।  
 22 B सिअं । 23 S निदिट्ठ । 24 B हय । 25 B कहियं । 26 S लिंग ।  
 27 S बहु । 28 B भेअं । 29 B दुविअप्प । 30 B निभमेण, P नियमेण ।  
 31 B विदिय, P विदियं । 32 B जलाह । 33 BS जाणेह । 34 S निदिट्ठं । 35 S  
 वरिदेहि । 36 B संलेविभ । 37 P जोयह; S जो ।

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा ।

लगन्ति मन्त्रियाओ<sup>३</sup> जस्स पयत्तेण<sup>४</sup> सयलंअंगेसु ।

सो जीवइ छम्मासं<sup>६</sup> इयं<sup>७</sup> भणिअं<sup>८</sup> मुणिवरिंदेहिं ॥ १३८ ॥

नं हु सुणइ<sup>१०</sup> सतणुसइ दीवयं<sup>११</sup>गंधं च णेव<sup>१२</sup> गिणहेइ<sup>१४</sup> ।

सो जिअइ<sup>१६</sup> सत्त दियहे<sup>१६</sup> इयं<sup>१७</sup> कहिअं<sup>१८</sup> मरणकंडीए ॥ १३९ ॥

सिहि<sup>१९</sup> चंदयां<sup>२०</sup> णं पिच्छइ<sup>२१</sup> सुधव[ल]कुसुमाइ<sup>२४</sup> भणइ रत्ताइ<sup>२६</sup> ।

णं<sup>२७</sup> णिएइ<sup>२७</sup> तुंगछाया<sup>२८</sup> लहु मरणं तस्स निर्दिष्टं<sup>२९</sup> ॥ १४० ॥

जीहा जलं न<sup>३०</sup> मेलइ णं<sup>३१</sup>[य] मुणइ रसं णं<sup>३२</sup> फासए<sup>३३</sup> अंगं<sup>३४</sup> ।

सो जीवइ सत्त दिणे<sup>३५</sup> गुड्ढे जो खिवइ<sup>३६</sup> नियहत्थं ॥ १४१ ॥

पिच्छेइ<sup>३७</sup> अण्णवण्णं<sup>३८</sup> पदीवयंसिहाएँ सो<sup>४०</sup> हुं गयजीवो<sup>४१</sup> ।

दाहिणदिसाइ<sup>४३</sup> छाया<sup>४४</sup> णं पेच्छए<sup>४६</sup> णियंसरीरस्स ॥ १४२ ॥

ॐ ह्रीं लाहाय लक्ष्मीं स्वाहा । लगन्ति मक्षिका यस्य प्रयत्नेन सकलाङ्गेषु ।

स जीवति षण्मासानिति भणित मुनिवरेन्द्रैः ॥ १३८ ॥

न खलु शृणोति स्वतनुशब्द दीपकगन्ध च नैव गृह्णाति ।

स जीवति सप्त दिवसानिति कथित मरणकण्डिकायाम् ॥ १३९ ॥

शिखि-चन्द्रकौ न पश्यति सुधवलकुसुमानि भणति रत्तानि ।

न पश्यति तुङ्गच्छाया लघु मरण तस्य निर्दिष्टम् ॥ १४० ॥

जिह्वा जल न मेलयति न च जानाति रस न स्पृशत्यङ्गम् ।

स जीवति सप्त दिनानि गुड्ढे यः क्षिपति निजहस्तम् ॥ १४१ ॥

पश्यत्यन्यवर्णं प्रदीपशिखाया स खलु गतजीवः ।

दक्षिणदिशाया छाया न पश्यति निजशरीरस्य ॥ १४२ ॥

1 BP लक्ष्मी । 2 In S there are श्वीं श्वीं क्षः before स्वाहा । 3 B मन्त्रि-  
याओ । 4 B पदात्तेण । 5 PS समलं । 6 P छम्मास । 7 B ईअ । 8 S  
भणिय । 9 S लहु । 10 S सुणसु । 11 B सवणं । 12 BS दीवइ । 13 P  
नेव । 14 P गिणहेइ । 15 P जीयइ, S जियइ । 16 B दिअहे, S दियहा । 17 B  
अण्ण । 18 S कहिय । 19 B सहिं । 20 B चंदिया, S चदण । 21 S णो ।  
22 S पेच्छइ । 23 B सुजलनं, P सुदलनं । 24 B कुसुमाइ, P कुसुमाइ ।  
25 S रत्ताइ । 26 P न । 27 P णिएइ । 28 B तुगच्छाया, P तुगच्छायां ।  
29 S निर्दिष्टं । 30 S ण । 31 P न । 32 P न । 33 S दीसए । 34 B  
अंगं, S अङ्ग । 35 B दिण । 36 B निअं, S णियं । 37 BP पिच्छइ । 38 B  
अण्णवण्णं, P अण्ण च वण्ण । 39 P पदेव, S दीव । 40 S ण । 41 B ह, S जो ।  
42 S गयजीवो । 43 BP दिसाइ । 44 P छाया । 45 P न । 46 BP  
पिच्छए । 47 B निअं, P निअं ।

जुण्ण<sup>१</sup>(जाणु<sup>०</sup>)य<sup>१</sup>पमाण<sup>१</sup>तोए<sup>१</sup> रोइ<sup>१</sup>(ई) मंतेवि<sup>१</sup> णिय<sup>१</sup>मुहं<sup>१</sup> णिय<sup>१</sup>इ<sup>१</sup> ।  
 ण<sup>१</sup> हु<sup>१</sup> पिच्छइ<sup>१</sup> जो<sup>१</sup> सम्मं<sup>१</sup> छम्मासं<sup>१</sup> सो<sup>१</sup> हु<sup>१</sup> जीवेइ<sup>१</sup> ॥ १४३ ॥  
 संमज्जिऊण<sup>१</sup> सयमवि<sup>१०</sup> वरतं<sup>११</sup>वयं<sup>११</sup>भायणं<sup>११</sup> सुरमणीयं<sup>१२</sup> ।  
 अहिमति<sup>१३</sup> तिल्लेण<sup>१४</sup> णिय<sup>१५</sup>मुहं<sup>१५</sup> णिअइ<sup>१६</sup> संझाए<sup>१७</sup> ॥ १४४ ॥  
 उवरम्मि<sup>१८</sup> देविवत्थं<sup>१९</sup> पच्छा पुण<sup>१९</sup> झंपिऊण<sup>२०</sup> कुंडीए<sup>२०</sup> ।  
 तस्सुवरि<sup>२१</sup> देविजावं<sup>२२</sup> सयमेवं<sup>२२</sup> जाइकुसुमेहिं<sup>२२</sup> ॥ १४५ ॥  
 कारेवि<sup>२३</sup> क्षीरभोज्जं<sup>२३</sup> भूमीसयणेण<sup>२३</sup> बभसहिण<sup>२३</sup> ।  
 धरिऊण<sup>२४</sup> आउर<sup>२४</sup> पुण<sup>२५</sup> पहायं<sup>२५</sup>वेलाए<sup>२७</sup> लोयेज्जा<sup>२८</sup> ॥ १४६ ॥  
 जइ<sup>२९</sup> पिच्छइ<sup>२९</sup> ण<sup>३०</sup> हु<sup>३०</sup> वयणं<sup>३०</sup> मज्जे<sup>३१</sup> तिल्लस्स<sup>३२</sup> आउरो नूणं<sup>३३</sup> ।  
 सो जीवइ<sup>३४</sup> छम्मासे<sup>३४</sup> इइ<sup>३५</sup> भणिअं<sup>३६</sup> दुविहं<sup>३७</sup>वरलिगं<sup>३७</sup> ॥ १४७ ॥  
 नाणां<sup>३८</sup>भेयविभिन्नं<sup>४०</sup> पण्हं<sup>४१</sup> सत्थाणुसारं<sup>४२</sup>दिट्ठीए<sup>४२</sup> ।  
 णिसुणहं<sup>४३</sup> भणिज्जमाणं<sup>४३</sup> रिट्ठं<sup>४३</sup> उद्देसमित्तेण<sup>४३</sup> ॥ १४८ ॥

जानुकप्रमाणतोये रोगी मन्त्रयित्वा निजमुख पश्यति ।

न खलु पश्यति यः सम्यक् षण्मासान् स खलु जीवति ॥ १४३ ॥

सम्मार्य स्वयमपि वरताम्रभाजन सुरमणीयम् ।

अभिमन्त्र्य तैलेन निजमुख पश्यति सन्ध्यायाम् ॥ १४४ ॥

उपरि देवीवस्त्र पश्चात्पुनराच्छाद्य कुण्ड्या ।

तस्योपरि देवीजाप स्वयमेव जातिकुसुमैः ॥ १४५ ॥

कारयित्वा क्षीरभोज्य भूमिशयनेन ब्रह्मसहितेन ।

धृत्वाऽऽतुर पुनः प्रभातवेलाया लोकयेत् ॥ १४६ ॥

यदि प्रेक्षते न खलु वदन मध्ये तैलस्यातुरो नूतम् ।

स जीवति षण्मासानिति भणित द्विविधवरलिङ्गम् ॥ १४७ ॥

नानाभेदविभिन्न ग्रन्थं शास्त्रानुसारदृष्ट्या ।

निशृणुत भण्यमान रिष्टमुद्देशमात्रेण ॥ १४८ ॥

1 P जुणयं, S जणुयं । 2 BS °पमायं । 3 S भोय । 4 B णिअं, P नियं । 5 B णिअइ, P नियइ । 6 P न । 7 S पेच्छइ । 8 S हु । 9 P समज्जिऊण, S सम्मज्जिऊण । 10 S सुयमवि । 11 S रत्तवयं । 12 B सुरमणीअ । 13 B अहिमतिअ । 14 S तेल्लेण । 15 B णिअं, P नियं । 16 P नियइ, S णिय । 17 P संझाए, S सस्साय । 18 B उवरम्मि । 19 B देविवत्थ, S देववत्थ । 20 S सपिऊण । 21 S तस्सवदि । 22 B देइजाव, S देवजाव । 23 P °भुज्ज । 24 B आउर, P आयर । 25 S विय । 26 B पहाए, S पहाव । 27 B °वेलाए, S °वेलाप । 28 B लोयेज्जा, P लोयिज्जा । 29 S पेच्छइ । 30 P न । 31 S गज्ज । 32 S तेल्लस्स । 33 S नूण । 34 B छम्मास, S छम्मास । 35 S it is missing here । 36 S भणिय । 37 S दुविहं । 38 S नाणां । 39 B °भयं । 40 B °विभिण्ण, S °विभिण । 41 P पण्ह । 42 P °णुसारिं । 43 P णिसुणह ।

अंगुलि तह आलत्तय गोरोयण<sup>१</sup> पण्ह<sup>२</sup>अक्खरेसु<sup>३</sup> उणं ।  
 अक्खर<sup>४</sup> होरा लग्गं अट्ठवियप्पं<sup>५</sup> हवे पण्हं<sup>६</sup> ॥ १४९ ॥  
 सयअट्ठोत्तरजविअं<sup>७</sup> मंतं वरमालईए<sup>८</sup> कुसुमेहि<sup>९</sup> ।  
 जिणवद्धमाणपुरओ सिज्झइ मंतो ण<sup>११</sup> सन्देहो ॥ १५० ॥  
 ॐ ह्रीं अहं<sup>१२</sup> नमो<sup>१३</sup> अरहन्ताणं<sup>१४</sup> । ह्रीं<sup>१५</sup> अवतर २ स्वाहा ॥  
 अहिमंतिय<sup>१६</sup> मंतेणं दाहिणहत्थस्स तज्जणी णूणं<sup>१७</sup> ।  
 सयवार दिट्ठवरिं धरेह<sup>१८</sup> किं जपिए<sup>१९</sup> बहवे ॥ १५१ ॥  
 पुण<sup>२०</sup> जोयावह<sup>२१</sup> भूमी रविविबं जो णिएह<sup>२२</sup> भूमीए<sup>२३</sup> ।  
 सो जीवइ छम्मासं<sup>२४</sup> अंगुलिपण्हं<sup>२५</sup> समुदिट्ठं ॥ १५२ ॥  
 अहिमंतिय<sup>२७</sup> सयवारं<sup>२८</sup> कंसयवरभायणम्मि<sup>२९</sup> आलत्तं ।  
 इगवण्णगोमएण<sup>३०</sup> अट्ठहियंसएण जविज्जण<sup>३१</sup> ॥ १५३ ॥  
 पक्खालियं करचरणादी<sup>३२</sup> जदि<sup>३३</sup> पुण आउरस्स सम(सं)लेवे<sup>३४</sup> ।  
 \* [ × × × × × ] ॥ १५४ ॥

अङ्गुल्या तथाऽलक्तकेन गोरोचनया प्रभ्राक्षरैः पुनः ।  
 अक्षरहोरालग्नैरष्टविकल्पो भवेत्प्रश्नः ॥ १४९ ॥  
 अष्टोत्तरशतजपितो मन्त्रो वरमालयाः कुसुमैः ।  
 जिनवर्धमानपुरतः सिध्यति मन्त्रो न सन्देहः ॥ १५० ॥  
 ॐ ह्रीं अहं नमो अरहन्ताण । ह्रीं अवतर २ स्वाहा ॥  
 अभिमन्त्र्य मन्त्रेण दक्षिणहस्तस्य तर्जनीं नूतम् ।  
 शतवार दृष्ट्युपरि धरत किं जल्पितेन बहुना ॥ १५१ ॥  
 पुनर्दर्शयत भूमिं रविविम्ब यः पश्यति भूमौ ।  
 स जीवति षण्मासानङ्गुलिप्रश्न समुदिष्टः ॥ १५२ ॥  
 अभिमन्त्र्य शतवार काश्यवरभाजनेऽलक्तम् ।  
 एकवर्णागोमयेनाष्टाधिकशतेन जपित्वा ॥ १५३ ॥  
 प्रक्षाल्य करचरणादीन् यदि पुनरातुरस्य सलेपयेत् ।  
 [ × × × × ] ॥ १५४ ॥

1 B गोरोयण । 2 P पण्ह, S पण्ह । 3 S अक्खरेस । 4 P it is twice here S अक्खर° । 5 B °वियप्प । 6 B ण्ह, P पण्ह । 7 S समेयेट्ठोत्तरजविय । 8 P °मालईइ, S °मालइए । 9 S कुसुमेहि । 10 S °वट्ठमाण° । 11 P न । 12 B अहंत, S it is missing 13 S it is missing 14 B अरिहन्ताण । 15 S it is missing 16 S अहियमंतिय । 17 P नूण । 18 S धरेहि । 19 S जपिये । 20 S अण । 21 B जोयावह । 22 B णिए, P नियएह । 23 B भूमिए । 24 P छम्मास । 25 B अंगुली° । 26 B °पुण्ह, P °पण्ह । 27 B अहिमन्तिअ । 28 B सयवीर । 29 B °भायणमि । 30 B इगवण°, P इगवण° । 31 P °गोमएण । 32 B अट्ठहियं । 33 B जविज्जण, S बिज्जण । 34 B पक्खालिअ । 35 B °णादिः P °णादिः । 36 P जह, S यदि । 37 B समलेवो । \* See Notes

पढमं गोमुत्तेणं पुणोवि खीरेण रोयगहियस्स<sup>१</sup> ।  
 पक्खालिय<sup>२</sup> करजुअलं<sup>३</sup> चित्तह दिणं-मास-वरिसाई<sup>४</sup> ॥ १५५ ॥  
 पणरह<sup>५</sup> वामकरम्मि यं<sup>६</sup> पणरह<sup>७</sup> चित्तेह दाहिणे हत्थे ।  
 सुक्कं पक्ख<sup>१०</sup> वामे तह चित्तह दाहिणे कसणं ॥ १५६ ॥  
 पडिवय<sup>११</sup>आईदिणाई<sup>१२</sup> उभय<sup>१३</sup>करेसु[य] कणिट्टिआईसु<sup>१४</sup> ।  
 चित्ते<sup>१६</sup> जह<sup>१७</sup> पयडाई<sup>१८</sup> रेहाणुवरिं पयत्तेण ॥ १५७ ॥  
 करजुअलं<sup>२०</sup> उवट्टिअ<sup>२१</sup> पच्छा गोरोयणाई<sup>२२</sup> दिवाए<sup>२३</sup> ।  
 अहिमंतिय सयवारं पच्छा जोएह<sup>२४</sup> करजुअलं<sup>२५</sup> ॥ १५८ ॥  
 जत्थ करे अह<sup>२७</sup> पवे जत्तिअमित्ता<sup>२८</sup> यं<sup>२९</sup> कसणविंदू यं<sup>३०</sup> ।  
 तत्तिय<sup>३१</sup> दिणाई<sup>३२</sup> मासां वरिसाई जिणई<sup>३३</sup> सो<sup>३४</sup> मणुओ ॥ १५९ ॥  
 रोयगहियस्स<sup>३५</sup> कोई जइ पुच्छइ तो चएवि<sup>३६</sup> तं वयणं ।  
 काराविज्जइ<sup>४०</sup> पणहं<sup>४१</sup> इयमंतं तंमुहे जविउं<sup>४२</sup> ॥ १६० ॥

प्रथम गोमूत्रेण पुनरपि क्षीरेण रोगगृहीतस्य ।  
 प्रक्षाल्य करयुगल चिन्तयत दिन-मास-वर्षाणि ॥ १५५ ॥  
 पञ्चदश वामकरे च पञ्चदश चिन्तयत दक्षिणे हस्ते ।  
 शुक्ल पक्ष वामे तथा चिन्तयत दक्षिणे कृष्णम् ॥ १५६ ॥  
 प्रतिपदादिदिनान्युभयकरयोश्च कनिष्ठिकादिषु ।  
 चिन्तयेद्यथाप्रकटानि रेखाणामुपरि प्रयत्नेन ॥ १५७ ॥  
 करयुगलमुद्धृत्य पश्चाद्गोरोचनया दिव्यया ।  
 अभिमन्त्र्य शतवार पश्चात्पश्यत करयुगलम् ॥ १५८ ॥  
 यत्र करेऽथ पर्वणि यावन्मात्राश्च कृष्णबिन्दवश्च ।  
 तावन्ति दिनानि मासानि वर्षाणि जीवति स मनुजः ॥ १५९ ॥  
 रोगगृहीतस्य कोऽपि यदि पृच्छति तदा त्यक्त्वा तद्वचनम् ।  
 कार्यते प्रश्न इम मन्त्र तन्मुखे जपित्वा ॥ १६० ॥

1 B रोअं । 2 B °गहियस्स । 3 B पक्खालिअ । 4 S °जुअल । 5 B दिणपक्खं, P दिणे । 6 S °वरिसाई । 7 P पनरह । 8 B अ । 9 P पनरह । 10 S इक्क । 11 S परिवयं । 12 S °आयं । 13 B °दिणाई, S दिणेइ । 14 P उयइ, S उइयं । 15 P कणिट्टयाईसु, S कणिट्टयाईसु । 16 B चित्तेह, S चित्तिजह । 17 B ज, S it is missing । 18 S पयडाय । 19 B रेहाणुं । 20 S °जुअल । 21 P उवट्टिय, S उवट्टिय । 22 B गोरोअणाए, S गोरोयणे । 23 BS दिवाए । 24 S जोवेह । 25 P It is missing । 26 S °जुअल । 27 S जहजह । 28 P जत्तियं, S जेतियं । 29 S °मत्ता । 30 B it is missing । 31 P कसिणं । 32 B it is missing. 33 B तित्तिअ, S तेत्तिय । 34 BP दिणाई । 35 S मासा । 36 B विणइ, P जीणइ । 37 B it is missing । 38 B रोगहियस्स । 39 B वयणि । 40 S पुणु काराज्जइ । 41 P पणह । 42 B इअं । 43 P जविओ, S जविइ ।



ॐ ह्रीं वद वद वाग्वादिनी सत्यं ह्रीं स्वाहा ॥  
 अक्षरपिण्डं विउणं<sup>३</sup> मायार्पिण्डं च<sup>३</sup> चउगुणं किचा ।  
 मूलसरेहि<sup>४</sup> य<sup>५</sup> भाओ<sup>६</sup> मरह समे जियह<sup>७</sup> विसमेसु ॥ १६१ ॥  
 दूअक्खराह<sup>८</sup> दूणह<sup>९</sup> भायं<sup>१०</sup> लोएहि<sup>११</sup> देह पुण<sup>१२</sup> तेसु ।  
 जीवह<sup>१३</sup> विसमेण<sup>१४</sup> रोई समेसु<sup>१५</sup> मरणं च सुण्णेण<sup>१६</sup> ॥ १६२ ॥  
 अ-क-च-ट-त-प-य-स<sup>१७</sup> वग्गा<sup>१८</sup> आयाणं संकमो हु वग्गेहिं ।  
 धयं<sup>१९</sup>-अग्गि<sup>२०</sup>-सीह-साणं<sup>२१</sup>-वसह<sup>२२</sup>-खरं<sup>२३</sup>-गयं<sup>२४</sup>-ढंखं<sup>२५</sup>जुत्तां य ॥ १६३ ॥  
 जलिया<sup>२७</sup> लिगिय<sup>२८</sup> दह्वा<sup>२९</sup> संताया हुंति<sup>३०</sup> एत्थ<sup>३१</sup> नियमेण<sup>३२</sup> ।  
 चउमेया<sup>३४</sup> नायवा<sup>३५</sup> ते आया सत्थ<sup>३६</sup>दिट्ठीए ॥ १६४ ॥  
 आलिगियां य पुरओ<sup>३७</sup> मुक्का दह्वा य<sup>३८</sup> रविजुया<sup>४०</sup> जलिया ।  
 सेसाया पुण संता समरेहगया तहचेव<sup>४१</sup> ॥ १६५ ॥  
 ढंखं<sup>४२</sup>-गय-वसह-रासह-हुअवह<sup>४३</sup>-हरि-रक्खोह(?) -साणंता ।  
 दो दो आय सवाया णायवा<sup>४४</sup> ते पयत्तेण ॥ १६६ ॥

ॐ ह्रीं वद वद वाग्वादिनि सत्यं ह्रीं स्वाहा ॥  
 अक्षरपिण्डं द्विगुणं मात्रापिण्डं च चतुर्गुणं कृत्वा ।  
 मूलस्वरैश्च भागो म्रियते समैर्जीवति विषमै ॥ १६१ ॥  
 व्यक्षराणि(?) द्विधाकृत्य भागं लोकैर्देत पुनस्तेषु ।  
 जीवति विषमेण रोगी समैर्मरणं च शून्येन ॥ १६२ ॥  
 अ-क-च-ट-त-प-य-शा वर्गा आयाता सङ्क्रमः खलु वर्गैः ।  
 ध्वज-अग्नि-सिंह-श्वान-वृषभ-खर-गज-काकयुक्ताश्च ॥ १६३ ॥  
 ज्वलिता आलिङ्गिता दग्धाः शान्ता आया भवन्त्यत्र नियमेन ।  
 चतुर्भेदा ज्ञातव्यास्त आयाः शास्त्रदृष्ट्या ॥ १६४ ॥  
 आलिङ्गिताश्च पुरतो मुक्त्वा दग्धाश्च रवियुताञ्ज्वलितान् ।  
 शेषायान्पुनः शान्तान् समरेखागतास्तथा चैव ॥ १६५ ॥  
 काक-गज-वृषभ-रासभ-हुतवह-हरि-रक्षौघ(?) -श्वानान्ताः ।  
 द्वौ द्वावायौ सपादौ ज्ञातव्यौ तौ म्रियतेन ॥ १६६ ॥

१ S अखरं । २ PS विउण । ३ S it is missing ४ B मूलसरेहिं । ५ B अ ।  
 ६ S भावो । ७ B जिअह, P जीयह । ८ S दूअखराह । ९ P दूह । १० S भाह ।  
 ११ S लेएहि । १२ S पुणु । १३ B जीवह । १४ BP इणेण । १५ S समेसु ।  
 १६ P सुण्णेण । १७ B यय । १८ B वण्ण, P वन्नी । १९ P धय, S धययं ।  
 २० B अग्गी । २१ S साणे । २२ S विसह । २३ S हय । २४ B वगय, S खह ।  
 २५ P ढंखं, S देख । २६ S जत्ता । २७ B जलिया, S जलिय । २८ B लिगेय ।  
 २९ S दह । ३० BP सत्त । ३१ B हुंति । ३२ P इत्थ । ३३ B नियमेण, S  
 नियमेण । ३४ S चउमेया । ३५ S णायवा । ३६ B सत्थं, S सत्त्वं । ३७ B  
 आलिगियाह, P आलिगियाह । ३८ S पुरवो । ३९ P ह, S प+ ४० P रविजुवा ।  
 ४१ S चेव । ४२ S दह । ४३ S हुयवहु । ४४ B णायवा ।



गय<sup>१</sup> वसहे [वि]य<sup>२</sup> चलणे<sup>३</sup> मेसो<sup>४</sup> पुरदो<sup>५</sup> वि होइ नायव्वं<sup>६</sup> ।  
 मेसाई<sup>७</sup> मीणंता रासीओ<sup>८</sup> हुंति<sup>९</sup> नियमेण<sup>१०</sup> ॥ १६७ ॥  
 अस्सिणि-भरणी-कित्ति<sup>११</sup>चलणे<sup>१२</sup> मेसो<sup>१३</sup> हवेइ<sup>१४</sup> इय<sup>१५</sup> भणियं<sup>१६</sup> ।  
 पुरदो<sup>१७</sup> इय<sup>१८</sup> नायव्वं<sup>१९</sup> रेवइपरियंतं<sup>२०</sup> रिक्खेहिं<sup>२१</sup> ॥ १६८ ॥  
 दइ<sup>२३</sup> जलियेसु<sup>२४</sup> मरणं<sup>२५</sup> ण<sup>२६</sup> उ आलिंणि[यआ]एसु<sup>२७</sup> वट्टइ<sup>२८</sup> ।  
 संताएसु<sup>२९</sup> अ<sup>३०</sup> जीवइ रोए<sup>३१</sup> णत्थि<sup>३२</sup> त्ति संदेहो ॥ १६९ ॥  
 इयं<sup>३३</sup> वण्णगाविदुद्ध<sup>३४</sup> महि(°द्वि°)<sup>३५</sup> यमयभायणम्मिं<sup>३६</sup> पक्खिवियं<sup>३७</sup> ।  
 तस्सुवरम्मिं<sup>३८</sup> समानं<sup>३९</sup> देह कवित्थस्स वरचुण्णं<sup>४०</sup> ॥ १७० ॥  
 पण्हंसवणेण जावं अट्टहिअंसयं<sup>४१</sup> कुणेइ तस्सुवरिं<sup>४२</sup> ।  
 ता लहु<sup>४३</sup> पहायसमए<sup>४४</sup> जाए जीवं थिर होइ ॥ १७१ ॥

गज-वृषभचरणेष्वपि च मेषः पुरतोऽपि भवेज्ज्ञातव्यम् ।  
 मेषादयो मीनान्ता राशयो भवन्ति नियमेन ॥ १६७ ॥  
 अश्विनी-भरणी-कृत्तिकाचरणो मेषो भवतीति भणितम् ।  
 पुरत इति ज्ञातव्य रेवतीपर्यन्तक्षैः ॥ १६८ ॥  
 दग्ध-ज्वलितैर्मरण न त्वालिङ्गितायैवर्तते ।  
 शान्तायैश्च जीवति रोगे नास्तीति सन्देहः ॥ १६९ ॥  
 एकवर्णागोदुग्ध मृत्तिकामयभाजने प्रक्षिप्य ।  
 तस्योपरि समान दत्त कपित्थस्य वरचूर्णम् ॥ १७० ॥  
 प्रश्नश्रवणेन जापमष्टाधिकशत करोति तस्योपरि ।  
 तदा लघु प्रभातसमये जाते जीवः स्थिरो भवति ॥ १७१ ॥

1 S खगं । 2 BS it is missing 3 S चलणा । 4 S मेसा । 5 P पुरओ । 6 S णेयव्व । 7 BS मेसाइ । 8 B रासीउ, S रासीउ । 9 S हुंति । 10 S नियमेण । 11 B कत्तिअ । 12 B दलणे । 13 P मेसे । 14 B देइ । 15 B इअ । 16 BP भणिओ । 17 B पुरओ, S पुरदो । 18 B इअ । 19 S नायव्व । 20 S रेवयं । 21 B परिअतं । 22 P °रिखेहिं, S °णायव्व । 23 P दव°, S रिखेहिं दहुं । 24 S °जलियेसु । 25 S रमण । 26 P न । 27 B आलिंणसु । 28 B वट्टेइ, S विंदेइ । 29 S संतायेसो । 30 S it is missing 31 BP रोइ । 32 P नत्थि । 33 B इअ । 34 P °वज्जं, S °वयणं । 35 B °दुद्ध । 36 B महिअं । 37 B सिअं, P सिअं । 38 B °भायणमि । 39 B पक्खिविआ, P पक्खिविया । 40 B तस्सुवरमि, S तस्सवरमि । 41 BP सनाम । 42 P वरचुण्णं, S वरचुण । 43 P पण्हं, S पण्हं । 44 P अट्टहिय, S अहिय । 45 S तस्सं । 46 S लेह । 47 S °समये ।

तह जोइज्जइ सउण<sup>१</sup> अडविभवं<sup>२</sup> णायरं तहा सइं ।  
 \*विविह<sup>(०हं)</sup> सत्था<sup>(०त्थं)</sup> णुसार जं सिट्ठं चिरमुणिंदेहिं ॥१७२॥  
 सास<sup>(०मं)</sup> सिवा करटासो<sup>३</sup> सारस वय हंस तह य कारंडो<sup>४</sup> ।  
 †सउली सुय<sup>५</sup> चम्मयडा<sup>६</sup> वग्गुर<sup>७</sup> पारेवया सियाला<sup>८</sup> यं ॥१७३॥  
 कालयडो दहिवणो<sup>१०</sup> वामगया दिति<sup>११</sup> जीवियं<sup>१२</sup> तस्स ।  
 दक्खिणगया<sup>१४</sup> ससदा<sup>१५</sup> मच्चं<sup>(०च्चं)</sup> रोइस्स<sup>१७</sup> दंसंति ॥१७४॥  
 पिंगल सिही य<sup>१८</sup> ठिको बप्पीह<sup>१९</sup> य<sup>२०</sup> णउल<sup>२१</sup> तित्तिरो हरिणो ।  
 वामे गओ<sup>२२</sup> ससदो णासइ<sup>२३</sup> जीयं तु रोइस्स<sup>२४</sup> ॥१७५॥  
 गिद्ध-ल्लू<sup>(०ल्लू)</sup>यं भारयडो सालहियकं एडओ<sup>२६</sup> य वग्घो<sup>२८</sup> य ।  
 गंडय ससओ<sup>२९</sup> य तहा दिट्ठा य<sup>३०</sup> ण<sup>३१</sup> सोहणा एदे<sup>३२</sup> ॥१७६॥  
 णयरं भवाणं मज्झे काओ<sup>३४</sup> साणो य रासदो वसदो ।  
 दाहिणगओ<sup>३५</sup> ससदो मरण चिय<sup>३६</sup> देइ णियमेण<sup>३७</sup> ॥१७७॥

तथा दृश्यते शकुनमटविभव नागर तथा शब्दः ।

विविध शास्त्रानुसार यच्छिष्ट चिरमुनीन्द्रैः ॥ १७२ ॥

श्यामशिवा करटाश्वौ सारसो बको हसस्तथा च कारण्डः ।

शकुनिका शुकश्चर्मचटा बल्लगुलः पारावताः शृगालाश्च ॥ १७३ ॥

कालको दधिवर्णो वामगता ददति जीवित तस्मै ।

दक्षिणगताः सशब्दा मृत्यु रोगिणो दर्शयन्ति ॥ १७४ ॥

पिङ्गलः शिखी च देङ्कश्चातकश्च नकुलस्तित्तिरो हरिणः ।

वामे गतः सशब्दो नाशयति जीव तु रोगिणः ॥ १७५ ॥

गृध्र-ल्लूकौ भारण्डः सारिकैडकश्च व्याघ्रश्च ।

गण्डकः शशकश्च तथा द्रष्टाश्च न शोभना एते ॥ १७६ ॥

नगरभवाना मध्ये काक श्वानश्च रासभो वृषभः ।

दक्षिणगतः सशब्दो मरणमेव ददाति नियमेन ॥ १७७ ॥

1 S सुयण । 2 BP °भव । \* In S the phrase stands as विविहत्थाणुसार ।  
 † See Notes 3 B करयसो । 4 S कारेडो । 5 B सुअ । 6 S व्वमइडा । 7 B  
 वरार । 8 B सिअलो, P सीयाला । 9 B अ, S या । 10 P दहिवन्नो । 11 B  
 दति । 12 P जीविअ । 13 S दक्खिण° । 14 B °ठीया, P °ठाया । 15 BP  
 ससदा । 16 S सव्वा । 17 S रोयस्स । 18 B अ । 19 S ववीह । 20 P हय,  
 S य । 21 P नउल । 22 B गड । 23 P नासइ । 24 S रोयस्स । 25 B  
 गिद्धल्लूअ, S गिद्धल्लूय । 26 P सालहियका । 27 P मेडओ । 28 S व्वो । 29 P  
 ससद, S सस । 30 S it is missing 31 P न । 32 BP एइ । 33 P नयर° ।  
 34 S काड । 35 B °गड । 36 B विअ, S द्विय । 37 B ससदेण, P नियमेण ।

महिस यं मडयं<sup>१</sup> च तहा मलिणे(०णा) जुवई<sup>३</sup> य<sup>४</sup> रोदणं<sup>५</sup> सप्पो<sup>६</sup> ।  
 उंदर<sup>७</sup> बिराल<sup>८</sup> सूयर<sup>९</sup> एदेसिं<sup>१०</sup> दंसणे मरणं ॥ १७८ ॥  
 हय-गय-गो-मणुआणं<sup>११</sup> साणाईणं<sup>१२</sup> तु छिक्कियं<sup>१४</sup> एत्थ<sup>१५</sup> ।  
 वज्जिज्ज<sup>१६</sup> सब<sup>१७</sup> लोए इय<sup>१८</sup> कहियं मुनिवरिंदेहि ॥ १७९ ॥  
 सहो हवेइ<sup>१९</sup> दुविहो देवयं<sup>२०</sup> जणिओ<sup>२१</sup> अ<sup>२२</sup> तह य सहजो य<sup>२३</sup> ।  
 देवदंजणियं<sup>२४</sup> विहाणं कहिज्जमाणं निसामेह<sup>२६</sup> ॥ १८० ॥  
 पक्खालियं<sup>२७</sup> नियं देहो सुसेयं<sup>२८</sup> वत्थाइ भूसिओ<sup>२९</sup> पुरिसो ।  
 विदिं<sup>३०</sup> पुरिसेण सरिसो जोयइ<sup>३१</sup> सहं सुहं असुहं ॥ १८१ ॥  
 घित्तुणं\* बिणिपडिमा ण्हावित्ता<sup>३३</sup> समलहेवि<sup>३४</sup> पुज्जेवि<sup>३५</sup> ।  
 सियं<sup>३६</sup> वत्थझंपिया<sup>३७</sup> पुण<sup>३८</sup> छुभइ<sup>३९</sup> वामाइ<sup>४०</sup> कक्खाए<sup>४१</sup> ॥ १८२ ॥

महिषश्च मृतकश्च तथा मलिना युवती च रोदन सर्पः ।

उन्दुरो विडालः सूकर एतेषा दर्शने मरणम् ॥ १७८ ॥

हय-गज-गो-मनुजाना श्वानादीना तु क्षुतमत्र ।

वर्जयेयु सर्वे लोक इति कथित मुनिवरेन्द्रै ॥ १७९ ॥

शब्दो भवति द्विविधो देवताजनितश्च तथा च सहजश्च ।

देवताजनितविधान कथ्यमान निशामयत ॥ १८० ॥

प्रक्षालितनिजदेहः सुश्वेतवस्त्रादिभूषितः पुरुषः ।

द्वितीयपुरुषेण सदृशः पश्यति शब्द शुभमशुभम् ॥ १८१ ॥

गृहीत्वाऽम्बाप्रतिमा स्नापयित्वा समालभ्य पूजयित्वा ।

सितवस्त्राच्छादिता पुनः क्षिपति वामाया कक्षायाम् ॥ १८२ ॥

1 S महिसय । 2 S मरय । 3 S जुए । 4 B य । 5 P रोयण । 6 S सप्पो ।  
 7 S उद्वर । 8 S बिराल । 9 B सूअर । 10 P एएसिं । 11 S ०णा । 12 S  
 ०मुणयाण । 13 P साणेईण, S साणेएणे । 14 B छिक्कियं, P छिक्किय । 15 P एत्थ ।  
 16 S वज्जिज्ज । 17 S सब । 18 B इय । 19 B हवेइ । 20 B देविइ, S  
 देवइ । 21 BS ०जणिउ । 22 S य । 23 B अ । 24 P देवयं । 25 B  
 ०जणिउ । 26 S निसामेइ । 27 B पक्खालिअ, S पक्खालिअ । 28 B ०लिअ, S  
 ०णियं । 29 S सेयं । 30 BS ०मुसिउ । 31 B विदिअ, P विदिअ । 32 S  
 जोइय । \* In B there is चिणि in place of बिणि and in P there is a  
 regular gap of these two letters 33 P ण्हावित्ता । 34 S समहेवि । 35 B  
 पूज्जेवि, S पुज्जिवि । 36 B सियं । 37 B ०सपिया । 38 B पुण, S पुण । 39 PS  
 छुभइ । 40 B वामाए, S वामाए । 41 S कक्खाए ।

रयणीह<sup>१</sup> पढमंजामे वोलीणे<sup>२</sup> अह पहायसमयंमि<sup>४</sup> ।

\*इयंमंतं च जवंतो वच्चउ णयरस्स<sup>५</sup> मज्झम्मि<sup>६</sup> ॥ १८३ ॥

ॐ ह्रीं अम्बे<sup>७</sup> कूष्माण्डि<sup>८</sup> ब्राह्मणि<sup>१०</sup> देवि वद<sup>११</sup> वद वागीश्वरि<sup>१२</sup> स्वाहा ॥

सुह-मसुहं वि अ<sup>१३</sup> सव्वं पढमं जं चवइ<sup>१४</sup> कोवि तं लिज्ज<sup>१५</sup> ।

जीवइ सुहसहेणं असुहे<sup>१६</sup> मरणं न<sup>१७</sup> संदेहो ॥ १८४ ॥

भणियं<sup>१८</sup> देवद<sup>१९</sup>कहियं<sup>२०</sup> सहजं सइ<sup>२१</sup> भणेमि<sup>२२</sup> सुह-मसुहं ।

निसुणिज्जइ<sup>२३</sup> किं बहुणा पुव्वंगयसत्था(त्थं)<sup>२४</sup>णुसारेण ॥ १८५ ॥

अरहंताइसुराणं नामगंहणं च सिद्धि-बुद्धी य ।

जय<sup>२५</sup>-विद्धि<sup>२६</sup>-मिन्दु<sup>२७</sup>-राया सुहसदा सोहणा<sup>२८</sup> सवे ॥ १८६ ॥

नटो<sup>२९</sup> भग्गो अंमओ<sup>३०</sup> पडिओ<sup>३१</sup> तहं लुंचिदो<sup>३२</sup> गओ<sup>३३</sup> सडिदो<sup>३४</sup> ।

†खट्टो नीओ<sup>३५</sup> दट्टो<sup>३६</sup> कालो हयं चुणिओ<sup>३७</sup> यं बट्टो यं ॥ १८७ ॥

रजन्याः प्रथमयामे गतेऽथ प्रभातसमये ।

इम मन्त्रं च जपन् ब्रजतु नगरस्य मध्ये ॥ १८३ ॥

ॐ ह्रीं अम्बे कूष्माण्डि ब्राह्मणि देवि वद वद वागीश्वरि स्वाहा ॥

शुभम्-अशुभमपि च सर्वं प्रथमं यत्कथयति कोऽपि तस्मात् ।

जीवति शुभशब्देनाशुभेन मरणं न सन्देहः ॥ १८४ ॥

भणितं देवताकथितं सहजं शब्दं भणामि शुभम्-अशुभम् ।

निश्चयते किं बहुना पूर्वागतशास्त्रानुसारेण ॥ १८५ ॥

अर्हंतादिसुराणां नामग्रहणं च सिद्धि-बुद्धी च ।

जय-वृद्धि-इन्दु-राजानः शुभशब्दाः शोभनाः सर्वे ॥ १८६ ॥

नटो भग्नश्च मृतः पतितस्तथा लुब्धितो गतः शटितः ।

मुक्तो नीचो दष्टः कालो हतशूर्णितश्च बट्टश्च ॥ १८७ ॥

1 B रयणीए, S रयणी । 2 S पढमे । 3 S वोलीणो । 4 B °समयमिह, S विच सव्व । \* In place of this, S has got the following second half पढमं जं चवइ कोवि तं लेहु सरमज्झम्मि ॥ 5 B इअ° । 6 P नयरस्स । 7 B मज्झम्मि । 8 B आम्बा, S it is missing 9 S it is missing 10 B ब्राह्मण° । 11 S वद २ । 12 B वागी । 13 PS विच । 14 B चवइ, S चचइ । 15 B लज्ज, S लेहु । 16 S असुह । 17 S ण । 18 B भणियं । 19 P देवय° । 20 P °कहियं । 21 S स । 22 S मणेइ । 23 S निसुणिज्जइ । 24 BS पुव्वंगय° । 25 B अरिहताइ, S अरहंताय । 26 S णाम° । 27 S जइ । 28 S विधि । 29 B मडु । 30 S सोहणे । 31 B नटो, S णटो । 32 P य, S it is missing 33 S मटो । 34 B पडउ, S पडिउ । 35 BP it is missing 36 B लुविउ, P लुविओ । 37 S गत्तु । 38 B भिडिओ, P सडिओ । † See Notes 39 S णीदो । 40 B दिट्टो, S देहो । 41 S यइ । 42 P चुणिओ, S चुणिदो । 43 BP ह । 44 B अ ।

एवंविहा<sup>१</sup> यं सदा जे असुहा<sup>२</sup> हुंति<sup>३</sup> इत्थ<sup>४</sup> जिअलोए ।  
 ते असुहा निदिट्ठा<sup>५</sup> सदागमसत्थ<sup>६</sup>इत्तेहिं<sup>७</sup> ॥ १८८ ॥  
 छत्तं धयं<sup>८</sup> च कलसं<sup>१०</sup> संखं च भेरि य राय निग्गंथं<sup>११</sup> ।  
 जुइकुसुमं सियवत्थं सिद्धत्था<sup>१३</sup> चंदणं<sup>१५</sup> दहियं ॥ १८९ ॥  
 ससुया<sup>१६</sup> जुवई वेसा एयाण<sup>१७</sup> सणोवि दंसणं चावि<sup>१८</sup> ।  
 सुहदं<sup>१९</sup> हवेइ नूणं<sup>२०</sup> सुअउच्छयं (?) देयजुत्तं<sup>२२</sup> च ॥ १९० ॥  
 हयं<sup>२३</sup> गयं<sup>२४</sup> वसहे सयडे<sup>२५</sup> य रहे<sup>२६</sup> य छत्तं<sup>२७</sup> धयदंडे<sup>२८</sup> [यावि] ।  
 \* गय-हट्टे देउल-पडिमा-पायार-पउलीए [य] ॥ १९१ ॥  
 असि-कुंतभंगसद्दो भग्गं<sup>३१</sup> दि(दं)ट्ठं<sup>३२</sup> ण<sup>३३</sup> सोहणं<sup>३४</sup> होइ ।  
 इदि<sup>३५</sup> कहियं<sup>३६</sup> सद्दगयं पण्हं<sup>३७</sup> वरपण्हसूरीहिं ॥ १९२ ॥

एवविधाश्च शब्दा येऽशुभा भवन्त्यत्र जीवलोके ।

तेऽशुभा निर्दिष्टाः शब्दागमशास्त्रविद्भिः ॥ १८८ ॥

छत्र ध्वजश्च कलशः शङ्खश्च भेरी च राजा निर्ग्रन्थः ।

यूथिकाकुसुम सितवस्त्र सिद्धार्थाश्चन्दन दधिकम् ॥ १८९ ॥

ससुता युवती वेश्यैतेषा स्वनोऽपि दर्शन चापि ।

सुखद भवति नून सुतोत्सवो(?) देययुक्त च ॥ १९० ॥

हय-गज-वृषभाणां शकटस्य च रथस्य च छत्र-ध्वजदण्डयोश्चापि ।

गज-हट्ट-देवकुल-प्रतिमा-प्राकार-प्रतौलीना च ॥ १९१ ॥

असि-कुन्तभङ्गशब्दो भग्गो दष्टो न शोभनो भवति ।

इति कथितः शब्दगतः प्रश्नो वरप्रश्नसूरीभिः ॥ १९२ ॥

1 B एव सुइया, S एसइया । 2 B हु, S वहु । 3 B सुहति । 4 S इत्थ ।  
 5 P जीय°, S जिय° । 6 S निदिट्ठा । 7 B °सत्त° । 8 B °इत्थेहिं । 9 P सयं° ।  
 10 S °स । 11 S निग्गथ । 12 B जह । 13 B सिय° । 14 S it is missing  
 15 S चदण च । 16 B सुखा । 17 B एदां, S जदाण । 18 S वि । 19 P  
 सुहद । 20 S नूण । 21 S सुय° । 22 S °युत्त । 23 S मोहय° । 24 S मय° ।  
 25 S सयदे । 26 B अ । 27 B रेहे । 28 B अ । 29 B छत्त° । 30 P °दहे ।  
 \* In place of this second half of the verse S has the following gap -  
 गयहयदेव ° उलीण ॥ 31 S °कोत्त° । 32 S णमां । 33 B दिहे ।  
 34 P न, S it is missing 35 S सहण । 36 P इह । 37 P कहिअं । 38 B  
 पण्ह, P पण्ह । 39 S चपर° । 40 P °पण्ह°, S °पण्ह° ।

पक्खालिय<sup>१</sup> करजुअल<sup>२</sup> पुव्वविहाणेण कायसंसुद्धे<sup>३</sup> ।  
 गोरोयणाए<sup>४</sup> पच्छा उव्वहउ<sup>५</sup> कि वियप्पेण<sup>६</sup> ॥ १९३ ॥  
 एगंते<sup>७</sup> सुहदेसे पक्खालिय<sup>८</sup> पीढगस्स<sup>९</sup> उवरम्मि<sup>१०</sup> ।  
 बंधित्ता<sup>११</sup> पलियंकं<sup>१२</sup> नासग्गे इक्खणं ठिच्चा ॥ १९४ ॥  
 नासग्गे<sup>१३</sup> करजुअल<sup>१४</sup> धारउ<sup>१५</sup> वरसंपुडं च बंधेवि ।  
 वामकरे सियपक्खं<sup>१६</sup> दाहिणहत्थं<sup>१७</sup> (त्थे) च कसणं<sup>१८</sup> च ॥ १९५ ॥  
 पंचदहे वि तिहीओ<sup>१९</sup> चित्तिता<sup>२०</sup> अंगुलीण संधीसु ।  
 चित्तह<sup>२१</sup> तेसु<sup>२२</sup> हयार भिल्लि(भेलि°)ज्जए<sup>२३</sup> जत्थ हत्थम्मि<sup>२४</sup> ॥ १९६ ॥  
 \* [ × × × × ] ।  
 तं पक्खं जाणेज्जइ<sup>२५</sup> वरकज्जलरूवओ<sup>२६</sup> चेव ॥ १९७ ॥  
 अह<sup>२७</sup> जीए<sup>२८</sup> संधीए<sup>२९</sup> विणिज्जए सो हु अक्खरो<sup>३०</sup> नूणं<sup>३१</sup> ।  
 कसणो<sup>३२</sup> ता(सा) तस्स<sup>३३</sup> तिही अक्खररूवे समुदिट्ठा<sup>३४</sup> ॥ १९८ ॥

प्रक्षाल्य करयुगल पूर्वविधानेन कायसशुद्धः ।

गोरोचनया पश्चादुद्धृत्यतु कि विकल्पेन ॥ १९३ ॥

एकान्ते शुभदेशे प्रक्षाल्य पीठकस्योपरि ।

बद्धा पर्यङ्क नासाग्र ईक्षण स्थापयित्वा ॥ १९४ ॥

नासाग्रे करयुगल धारयतु वरसम्पुटं च बद्धा ।

वामकरे सितपक्ष दक्षिणहस्ते च कृष्णं च ॥ १९५ ॥

पञ्चदशापि तिथींश्चिन्तयित्वाऽङ्गुलीनां सन्धिषु ।

चिन्तयत तेषु हकार भेल्यते यत्र हस्ते ॥ १९६ ॥

त पक्षं जानीयाद्वरकज्जलरूपतश्चैव ॥ १९७ ॥

अथ येन सन्धिना विनीयते तत्खल्वक्षरं नूनम् ।

कृष्णं सा तस्य तिथिरक्षररूपे समुदिष्टा ॥ १९८ ॥

1 S पक्खालिय । 2 S °जुअल । 3 S °ससु । 4 B गोरोअणाए, S गोरोयणोए ।  
 5 S उव्वहउ । 6 B विअप्पेण । 7 B एअते, S एयते । 8 B पक्खालिअ, S पक्खा  
 लिय । 9 B पीढस्स, S पीढयस्स । 10 B उवरम्मि । 11 S बंधित्ता । 12 B  
 पलियंक । 13 P नासग्गे, S नेसग्गे । 14 B °जुअलो, S °जुअल । 15 B धरेइ ।  
 16 B सिअ° । 17 S °पक्ख । 18 S दाहिणत्थ । 19 S ण । 20 B तिहिउ, S  
 तिहीउ । 21 S चित्ताता । 22 S it is missing 23 S it is missing 24 BP  
 भिल्लिज्जए, S णिल्लिज्जए । 25 B हत्थमि । \* See Notes 26 BP जाणेइ । 27 S  
 वरे° । 28 S °कज्जएल° । 29 S °रूवओ । 30 S अहि । 31 B जाए । 32 S  
 संधिए । 33 S अक्खरो । 34 S नूण । 35 BP कसणा । 36 S स्स । 37 S  
 अक्खर° । 38 B समुदिट्ठो, P समुदिट्ठो ।

\* अट्टद्वरेहछिण्णे<sup>१</sup> जे [जे] लब्धंति तत्थ रेहाओ<sup>२</sup> ।

पढमा(०मं) हि रेहअंकं<sup>३</sup> ठाविज्ज पयाहिणं<sup>४</sup> तत्थ ॥ २०४ ॥

अग्गिल्लं मग्गि(०ज्झि०)ल्लं पट्ठिगयाइ(०इं) तहेव जाणित्ता(०ज्जा) ।

धय-धूम-सीह-साण-विसा खर-गय-वायसा आया ॥ २०५ ॥

रुक्खो (?) दु सीह-वसहे ठिओ कओ सोहणो समुद्धिओ ।

इयरायाणं उवरिं अ सोहणो कि वियप्पेण ॥ २०६ ॥

धूमो सयलायाणं<sup>५</sup> उवरिम्मि मुणेह सयलकज्जेसु ।

वह-बन्ध-रोय-सोअं<sup>६</sup> कुणेह धणहरण-भय-णासं<sup>७</sup> ॥ २०७ ॥

सीहो धयस्स उवरिं होइ सुहो मरणदो हु धूमस्स ।

इअरा[या]णं<sup>८</sup> उवरि गओ साहइ कूराणि कम्मणि<sup>९</sup> ॥ २०८ ॥

सीहग्गि(ग्गी०)गय लाहं<sup>१०</sup> देवस्सुवरम्मि दीसए मरणं ।

साणो धयम्मि सुहओ सेसेसुं<sup>११</sup> मज्झिमो होइ ॥ २०९ ॥

वसहो धय-धूमगओ सुहओ मरणाय<sup>१२</sup> होइ सीहम्मि ।

सेसायाणं साहइ उवरित्थो<sup>१३</sup> मज्झिमं अत्थं ॥ २१० ॥

अष्टाद्वरेखाच्छिन्ना या या लभ्यन्ते तत्र रेखाः ।

प्रथम हि रेखाङ्क स्थापय प्रदक्षिण तत्र ॥ २०४ ॥

अग्रिममध्यमपृष्ठगतानि तथैव जानीयात् ।

ध्वज-धूम-सिंह-श्वान-वृषाः खर-गज-वायसा आयाः ॥ २०५ ॥

रुक्क्ष(१)स्तु सिंह-वृषभयोः स्थितः क शोभनः समुद्धिष्टः ।

इतरायाणमुपरि च शोभनः किं विकल्पेन ॥ २०६ ॥

धूमः सकलायानामुपरि जानीत सकलकार्येषु ।

वध-बन्ध-रोग-शोकान् कुर्याद् धनहरण-भय-नाशान् ॥ २०७ ॥

सिंहो ध्वजस्योपरि भवति शुभो मरणदः खलु धूमस्य ।

इतरायाणामुपरि गतः कथयति कूराणि कर्माणि ॥ २०८ ॥

सिंहोऽग्निगतो लाभ देहस्योपरि दिशति मरणम् ।

श्वानो ध्वजे शुभदः शेषेषु मध्यमो भवति ॥ २०९ ॥

वृषभो ध्वज-धूमगतः शुभदो मरणाय भवति सिंहे ।

शेषायानां कथयति उपरिस्थो मध्यममर्थम् ॥ २१० ॥

\* This is the last verse in S 1 P ०च्छिन्ने । 2 P रेहाड । 3 P ०अं ण  
4 S पयाहिण । 5 P सयलायाण । 6 P वहवधयरोयसोय । 7 P ०नास । 8 P  
इयराण । 9 P कमाणि । 10 B लाभ । 11 P ढखं । 12 B सेसेड । 13 B,  
मरणाइ । 14 P उवरित्थो ।

मयगल-धूमम्मि सए परिट्ठिओ<sup>१</sup> रासहो<sup>२</sup> सुहं देइ ।  
 सेसेसु<sup>३</sup> अ मज्झत्थो सीहगओ<sup>४</sup> होइ मरणे<sup>५</sup> य<sup>६</sup> ॥ २११ ॥  
 सीहम्मि[य] वारणं धए[य] ठिओ देइ जीवियं<sup>७</sup> अत्थं ।  
 सेसेसु अ<sup>८</sup> मज्झत्थो इदि<sup>९</sup> भणियं पुव्वसूरीहिं ॥ २१२ ॥  
 दुरय-हरि-हुअवहम्मि<sup>१०</sup> य परिट्ठिओ वायसो सुहो दिट्ठो ।  
 मज्झत्थो सेसेसु अ<sup>११</sup> साणस्सुवरिं विणासयरो ॥ २१३ ॥  
 \*रुद्धेसु नत्थि गमणं आगमण होइ देसविगयस्स ।  
 रुद्धेसु मरइ सिग्घं सहजोणिगए<sup>१२</sup> सुत्त(सत्तु<sup>१३</sup>)सहिएसु ॥ २१४ ॥  
 लाहो सहजोणिगए मित्तजुयाए फुडं होइ ।  
 सीहो गओ धयंमि गय-सीहाणं धओ तहा मित्तो ॥ २१५ ॥  
 †धूमस्स य साण खरो विस-धूमा रासह-सुणाण ।  
 धूम धओ ढंखस्स य सेसाया तस्स इह सब्बे ॥ २१६ ॥  
 धूमो सीह-धयाणं खर-वसहाणं च वायसो साणो ।  
 सीहस्स गओ सत्थो<sup>१४</sup> इइ भणियं<sup>१५</sup> मुणिवरिंदेहिं ॥ २१७ ॥

मदकल-धूमयो० शुनि परिस्थितो रासभः शुभ ददाति ।  
 शेषेषु च मध्यस्थः सिंहगतो भवति मरणे च ॥ २११ ॥  
 सिंहे च वारणो ध्वजे च स्थितो ददाति जीवितमर्थम् ।  
 शेषेषु च मध्यस्थ इति भणित पूर्वसूरिभिः ॥ २१२ ॥  
 दुरय-हरि-हुतवहेषु च परिस्थितो वायसः शुभो दिष्टः ।  
 मध्यस्थः शेषेषु च श्रानस्योपरि विनाशकरः ॥ २१३ ॥  
 रुद्धेषु नास्ति गमनमागमन भवति देशविगतस्य ।  
 रुद्धेषु म्रियते शीघ्र सहयोनिगतेषु शत्रुसहितेषु ॥ २१४ ॥  
 लाभः सहयोनिगते मित्रयुताये स्फुट भवति ।  
 सिंहो गजो ध्वजे गज-सिंहयोर्ध्वजस्तथा मित्रम् ॥ २१५ ॥  
 धूमस्य च श्रान-खरो वृष-धूमौ रासभ-श्रानयोः ।  
 धूमो ध्वजश्च काकस्य च शेषायास्तस्येह सर्वे ॥ २१६ ॥  
 धूमः सिंह-ध्वजयोः खर-वृषभयोश्च वायसः श्रानः ।  
 सिंहस्य गजः शस्त इति भणित मुनिवरेन्द्रैः ॥ २१७ ॥

1 B परिधिओ । 2 B रिसुहो । 3 B सेसेसु । 4 B सीहगड । 5 B मणो ।  
 6 B अ । 7 B जिविअ । 8 P य । 9 P इइ । 10 P हुयवहमि । 11 P य ।  
 \* See Notes for the following six verses 12 B गएस । † B has got  
 only three quarters in this verse and the last quarter is सहजोणिगस-  
 सुत्तसहिएसु । 13 B सत्थ । 14 B भणिअ ।



\*[ × × × × × ]

नाज्जणं आएसं कुणेह किं जंपिए इत्थ ॥ २१८ ॥

रुद्धेसु अ मरणं रिउणा पट्टीए संठिए तह य ।

रिउपू(पु०)रदाए<sup>१</sup> बहूइ<sup>२</sup> रोओ रोइस्स निब्भतो ॥ २१९ ॥

नव<sup>३</sup> नव बिंदु तिवार ठावित्ता<sup>४</sup> भूयलम्मि<sup>५</sup> रमणीए ।

जं जस्स जम्मरिक्खं आईए<sup>६</sup> तं तहं दिज्जा ॥ २२० ॥

तेरहम्मं(०मं)जम्माओ<sup>७</sup> रिक्खं गद्ध(०भ०)स्स<sup>८</sup> जंमि ठाणम्मि ।

तह नामस्स य रिक्ख नायव्वं जत्थ निवडेइ ॥ २२१ ॥

तिवियप्पं<sup>९</sup> नक्खत्तं गहेहि पावेहि जस्स फुड विद्धं ।

तो मरइ न संदेहो इय<sup>१०</sup> भणिअं<sup>११</sup> दुग्गएवेण ॥ २२२ ॥

तह वि हु<sup>१२</sup> मुअंगचक्के अस्सिणिआई<sup>१३</sup> हवेइ<sup>१४</sup> (वंति)रिक्खाइं ।

पावगहा मुह-पुच्छे णाडीए<sup>१५</sup> सो लहुं मरइ ॥ २२३ ॥

जम्मि<sup>१६</sup> सणी<sup>१७</sup> णक्खत्ते<sup>१८</sup> तं वयणे देह सूरपुत्तस्स ।

चत्तारि पसत्थे<sup>१९</sup>मुवे चलमुवि<sup>२०</sup> [य] च्छह सुरिक्खाइं ॥ २२४ ॥

[ × × × × ] ।

ज्ञात्वाऽऽदेश कुरुत कि जल्पितेनात्र ॥ २१८ ॥

रुद्धेषु च मरण रिपुणा पृष्ठे सस्थिते तथा च ।

रिपुपुरत आये वर्धते रोगो रोगिणो निर्भ्रान्तम् ॥ २१९ ॥

नव नव बिन्दूस्त्रिवार स्थापयित्वा भूतले रमणीये ।

यद्यस्य जन्मर्क्षमादौ तत्तथा दत्त ॥ २२० ॥

त्रयोदश जन्मादृक्ष गर्भस्य यस्मिन् स्थाने ।

तथा नाम्नश्चर्क्ष ज्ञातव्य यत्र निपतति ॥ २२१ ॥

त्रिविकल्प नक्षत्र ग्रहैः पापैर्यस्य स्फुट विद्धम् ।

ततो त्रियते न सन्देह इति भणित दुर्गदेवेन ॥ २२२ ॥

तथाऽपि खलु मुजङ्गचक्केऽश्विन्यादीनि भवन्त्यृक्षाणि ।

पापग्रहा मुख-पुच्छयोर्नाड्या स लघु त्रियते ॥ २२३ ॥

यस्मिन्निर्नक्षत्रे तद्वदने दत्त सूरपुत्रस्य ।

चत्वारि प्रशस्तमुजे चलमुजयोश्च षट् स्तृक्षाणि ॥ २२४ ॥

\* The first half of this verse is missing in both B and P. 1 B रिदाए । 2 B बहूइ । 3 B नव २ । 4 B ठायत्ता । 5 B भूयलम्मि । 6 P हवेइ । 7 B जम्माओ । 8 P गद्धस्स । 9 B निवियण । 10 P इह । 11 P भणिअं । 12 B हु । 13 P अस्सिणिआइ । 14 P हवेवि । 15 P नाडीए । 16 P जंमि । 17 B सणि । 18 P नक्खत्ते । 19 P पसत्थे । 20 P चलमुवे ।

वामभू(०भू०)यंमि<sup>१</sup> उ चउरो हियपयए चैव दोणिण नयणेसु ।  
 सीसंमि तम्मि गुज्जे दो उद्धिइ<sup>२</sup> देह नियमेण<sup>३</sup> ॥ २२५ ॥  
 दुक्खं लाहं च(य०)त्ता हादे<sup>४</sup> सवाउ तहेव<sup>५</sup> दुक्खं च ।  
 सुह पीदि<sup>६</sup> अत्थ लाहो मरणं वि अ<sup>७</sup> पावगहंजुत्तो ॥ २२६ ॥  
 अकचटतपजस<sup>८</sup> वग्गा<sup>१०</sup> एएहिं होइ नामसंभूई ।  
 [तह य] अइउएओ पंच सरा<sup>११</sup> णं आणुपुवीए ॥ २२७ ॥  
 नंदा भद्दा [य] जया रिक्ता पुण्णा<sup>१२</sup> [पंच] तिही नेआ<sup>१३</sup> ।  
 पडिवय<sup>१४</sup> बिदिया<sup>१५</sup> तिदिया<sup>१६</sup> चउत्थि तह पंचसी कमसो ॥ २२८ ॥  
 उदिदो<sup>१७</sup> भमिदो<sup>१८</sup> भामिदं संज्झागओ<sup>१९</sup> [य] मुणेह अत्थमिओ<sup>२०</sup> ।  
 पंचदिणो णायं<sup>२१</sup> [वो] नामसरो<sup>२३</sup> होइ निग्भतो<sup>२४</sup> ॥ २२९ ॥  
 जम्मसरो<sup>२५</sup> रिक्खादो<sup>२६</sup> गब्भसरो वि अ<sup>२७</sup> तहेव णाअवो<sup>२८</sup> ।  
 दुअंसत्तरिदिअहं<sup>२९</sup> (०ह०)सरो णायवो<sup>३०</sup> सत्थदिट्ठीए ॥ २३० ॥

वामभुजे तु चत्वारि हृत्पदके चैव द्वे नयनयोः ।  
 शीर्षे तस्मिन् गुह्ये द्वे बुद्ध्या(?) दत्त नियमेन ॥ २२५ ॥  
 दुःख लाभो यात्रा घातः सर्वस्मात्तथैव दुःख च ।  
 सुख प्रीतिरर्थो लाभो मरणमपि च पापग्रहयुक्तः ॥ २२६ ॥  
 अकचटतपयशा वर्गा एतेभ्यो भवति नामसम्भूतिः ।  
 तथा च अइउएओपञ्चस्वरा नन्वानुपूर्व्या ॥ २२७ ॥  
 नन्दा भद्रा च जया रिक्ता पूर्णा पञ्च तिथयो ज्ञेयाः ।  
 प्रतिपद् द्वितीया तृतीया चतुर्थी तथा पञ्चमी क्रमशः ॥ २२८ ॥  
 उदितो भ्रमितो भ्रामित, सन्ध्यागतश्च जानीतास्तमितः ।  
 पञ्चदिनो ज्ञातव्यो नामस्वरो भवति निर्भ्रान्तम् ॥ २२९ ॥  
 जन्मस्वर ऋक्षाद्भस्वरोऽपि च तथैव ज्ञातव्यः ।  
 द्विसप्ततिदिवसस्वरो ज्ञातव्यः शास्त्रदृष्ट्या ॥ २३० ॥

1 B वामभूमिज । 2 B उद्धिदि । 3 P नियमेण । 4 P हाए । 5 B तथैव ।  
 6 P यइ । 7 P चिय । 8 B गहे । 9 B अकचटतपयश । 10 B वया । 11 B  
 चुरो । 12 P जुजा । 13 B लिआ । 14 P पडिवइ । 15 P बिईया । 16 P  
 तईया । 17 P उइओ । 18 P भमिओ । 19 P भामिय । 20 P संज्झागउ । 21 P  
 अत्थमिओ । 22 P नायं । 23 B णामसरो । 24 B निग्भतो । 25 P जम्मसरो ।  
 26 P रिक्खाउ । 27 P विथ । 28 P नायवो । 29 P दुयं । 30 P दिवई ।  
 31 P नायव ।

कत्ति<sup>१</sup> मायसिरं चिअं<sup>२</sup> बारसदिअहाइं<sup>३</sup> तह य पुसस्स<sup>४</sup> ।  
 उदएइ अयारसरो<sup>५</sup> इइं<sup>६</sup> कहियं<sup>७</sup> सत्थइत्तेहिं<sup>८</sup> ॥ २३१ ॥  
 पुस्संठारहदिअहे<sup>१०</sup> माहे तह फग्गुणस्स चउवीसा<sup>११</sup> ।  
 दीसेइ इयारंसरो उइओ [त]ह सयलदरिसीहिं ॥ २३२ ॥  
 फग्गुणद(छ<sup>०</sup>)हदियहाइं<sup>१३</sup> [तह य] मुणेह तह चित्त-वइसाहे ।  
 होइ उआरे<sup>१४</sup> उदओ जिट्ठस्स छहेव दिअहाइं<sup>१५</sup> ॥ २३३ ॥  
 चउवीस<sup>१६</sup> जिट्ठदिअहे<sup>१७</sup> आसाढ(०ढं) तह य सावणदिणाइं ।  
 अट्ठारह णेआइं<sup>१८</sup> एआरसरस्स<sup>१९</sup> उदउ त्ति ॥ २३४ ॥  
 सावणसिअं<sup>२०</sup> पक्खस्स य बारसदिअहाइं<sup>२१</sup> होइ उदउ<sup>२२</sup> त्ति ।  
 भइवयं अस्सज(०जु<sup>०</sup>)यं उहा(ओआ<sup>०</sup>)रसरस्सं णाअवो ॥ २३५ ॥  
 एवं रासिसरो विअं<sup>२४</sup> णायवो<sup>२५</sup> होइ आणुपुवीए ।  
 तुलयाई सयलाणं रविसंक्रमणेण अविअप्पं<sup>२६</sup> ॥ २३६ ॥

कार्तिकमार्गशीर्षावेव द्वादश दिवसास्तथा च पौषस्य ।  
 उदैत्यकारस्वर इति कथित शास्त्रविद्धिः ॥ २३१ ॥  
 पौषाष्टादशदिवसान् माघ तथा फाल्गुनस्य चतुर्विंशतिम् ।  
 दृश्यत इकारस्वर उदितस्तथा सकलदर्शिभिः ॥ २३२ ॥  
 फाल्गुनषड्दिवसांस्तथा च जानीत तथा चैत्र-वैशाखौ ।  
 भवत्युकार उदयो ज्येष्ठस्य षडेव दिवसान् ॥ २३३ ॥  
 चतुर्विंशतिं ज्येष्ठदिवसानाषाढ तथा च श्रावणदिनानि ।  
 अष्टादश ज्ञेयान्येकारस्वरस्योदय इति ॥ २३४ ॥  
 श्रावणसितपक्षस्य च द्वादश दिवसान् भवत्युदय इति ।  
 भाद्रपदमश्वयुजमोकारस्वरस्य ज्ञातव्यः ॥ २३५ ॥  
 एव राशिस्वरोऽपि च ज्ञातव्यो भवत्यानुपूर्व्या ।  
 तुलकादीना सकलाना रविसंक्रमणेनाविकल्पम् ॥ २३६ ॥

1 B कत्तिअं । 2 P चिय । 3 P ०दियहाइ । 4 B पुसस्स । 5 B आरसरो ।  
 6 P इय । 7 B कहिअं । 8 B सत्थयत्तेहिं । 9 B पुस<sup>०</sup> । 10 P ०दियहे । 11 P  
 चउवीसा । 12 B इआरस<sup>०</sup> । 13 B दिअहाइ । 14 P उआरे । 15 P दियहाइ ।  
 16 P चउवीस । 17 P छट्ठदियहे । 18 P नेयाइ । 19 P एयारसरस्स । 20 P  
 ०सिअं । 21 P ०दियहाइ । 22 B उदय । 23 P उवयारसहस्स । 24 P चिय ।  
 25 P नायवो । 26 P अविअप्प ।

नक्खत्तं तह रासी<sup>१</sup> वग्गं तह[य] तिही[य] वियाणेह<sup>२</sup> ।  
 पंचवि<sup>३</sup> कूरगहेहिं<sup>४</sup> विद्धाई<sup>५</sup> णेह<sup>६</sup> सो जिअइ<sup>७</sup> ॥ २३७ ॥  
 कोणेषु सरा<sup>८</sup> देआ<sup>९</sup> अट्ट(०ट्टा०)वीसं उ तह य रिक्खाई<sup>१०</sup> ।  
 इअ<sup>१०</sup> \*अवकहडाचक्के चउदि(०दि०)साइ[सु] पयत्तेण ॥ २३८ ॥  
 अवकहडा मटपरता णयभन(०ज०)खा<sup>११</sup> तह य तत्थ गसह(०द०)बला<sup>१२</sup> ।  
 मेसाइसुरासीओ णंदाईतिहीउ सयलाउ<sup>१३</sup> ॥ २३९ ॥  
 इअ<sup>१४</sup> अवकहडाचक्कं भणिअं सत्थाणुसारदिट्ठीए ।  
 पण्हया(०ण्हा०)लस्स<sup>१५</sup> य लग्गं भणिज्जमाणं निसामेह ॥ २४० ॥  
 दूअस्स<sup>१६</sup> पण्हयाले<sup>१७</sup> लग्गं दिट्ठं<sup>१८</sup> जुअं<sup>१९</sup> च पावेहिं ।  
 ता मरइ रोअंगहिओ इयरं<sup>२०</sup> पि असोहणं<sup>२१</sup> कज्जं ॥ २४१ ॥  
 अट्टमठाणम्मि ससी जइ लग्गो<sup>२२</sup> होइ पावसंदिट्ठो ।  
 अहव जुओ<sup>२३</sup> आएसह मरणं<sup>२४</sup> रोएहिं<sup>२५</sup> गहिअस्स<sup>२६</sup> ॥ २४२ ॥

नक्षत्र तथा राशीन् वर्गं तथा च तिथीश्च विजानीत ।

पञ्चापि क्रूरग्रहैर्विद्धानि नेह स जीवति ॥ २३७ ॥

कोणेषु स्वरा देया अष्टाविंशतिस्तु तथा चर्क्षाः ।

इत्यवकहडाचक्के चतुर्दिशादिषु प्रयत्नेन ॥ २३८ ॥

अवकहडा मटपरता नयभजखास्तथा च तत्र गसदचलाः ।

मेषादिसुराशयो नन्दादितिथयः सकलाः ॥ २३९ ॥

इत्यवकहडाचक्र भणित शास्त्रानुसारदृष्ट्या ।

प्रभकालस्य च लग्न भण्यमान निशामयत ॥ २४० ॥

दूतस्य प्रभकाले लग्न दृष्ट युत च पापैः ।

तदा म्रियते रोगगृहीत इतरमप्यशोभन कार्यम् ॥ २४१ ॥

अष्टमस्थाने शशी यदि लग्नो भवति पापसन्दृष्टः ।

अथवा युत आदिशत मरण रोगैर्गृहीतस्य ॥ २४२ ॥

1 B राशी । 2 B विभाणह । 3 B पचट्ट । 4 B णाहेहिं । 5 P विद्धाहिं । 6 P नेह । 7 P जिअइ । 8 P सुरा । 9 P देया । 10 P इय । \* See Notes  
 11 P मटप० । 12 P नखा । 13 P बला । 14 P नदाउ । 15 P सयलाओ ।  
 16 P इअ । 17 P पण्हयालस्स । 18 P दूयस्स । 19 P पण्हयाले । 20 B इट्ठ ।  
 21 B ज च । 22 P रोय० । 23 B इयर । 24 P असोहण । 25 B कज्ज ।  
 26 B जुओ । 27 P मरण । 28 P राएहिं । 29 P गहिअस्स ।

णहजाणं<sup>१</sup> [अह]व दिणे पचेयं<sup>२</sup> इह कहेमि किं बहुणा ।  
 पुवसूरी(०मुणी०)हिं भणिए लवमित्तं जएँ अ जीवित्ता\* ॥२४३॥  
 †दह दिअह अस्सिणि(०णी०)ए भरणीएँ हवन्ति पउरदिअहाइं ।  
 सत्त दिणं<sup>३</sup> कत्तियाए रोहिणिरिक्खे<sup>४</sup> य पंचेव ॥ २४४ ॥  
 दह दियह<sup>५</sup> मिगसिरम्मि अ<sup>६</sup> पउरदिणाइं<sup>७</sup> हवन्ति अहाए ।  
 पक्खं<sup>८</sup> पुणवसुम्मि<sup>९</sup> अ<sup>१०</sup> दह दिअहे<sup>११</sup> जाण पुस्सम्मि ॥२४५॥  
 पउरदिणे<sup>१२</sup> (०णा) निदिट्ठे(०ट्ठा) असिलेसाए<sup>१३</sup> महाइ<sup>१४</sup> मासिकं<sup>१५</sup> ।  
 ×तह पुवफगुणीए सत्तेव एगवीसं<sup>१६</sup> च उत्तराए<sup>१७</sup> हु<sup>१८</sup> ॥२४६॥  
 §एयारस<sup>१९</sup> हत्थंमि अ एगदिणं जाण तह य चित्ताए ।  
 साईइ<sup>२०</sup> सत्त दिअहे<sup>२१</sup> दह दिअहे<sup>२२</sup> तह विसाहाए ॥ २४७ ॥  
 अणुराहाए वीसं जिट्ठाएँ विआण<sup>२३</sup> पउरदिअहाइं<sup>२४</sup> ।  
 मूलम्मि<sup>२५</sup> चउवीसं पुवासाढाएँ एअं<sup>२६</sup> उ ॥ २४८ ॥

नभजानामथवा दिनानि प्रत्येकमिह कथयामि किं बहुना ।  
 पूर्वमुनिभिर्भणितानि लवमात्रं जगति च जीवित्वा ॥ २४३ ॥  
 दश दिवसा अश्विन्या भरण्या भवन्ति प्रचुरदिवसा ।  
 सप्त दिनानि कृत्तिकाया रोहिण्यक्षे च पञ्चैव ॥ २४४ ॥  
 दश दिवसा मृगशिरसि च प्रचुरदिनानि भवन्त्यार्द्रायाम् ।  
 पक्ष पुनर्वसोश्च दश दिवसाज्जानीहि पुष्ये ॥ २४५ ॥  
 प्रचुरदिनानि निर्दिष्टान्यश्लेषाया मघाया मासैकम् ।  
 तथा पूर्वाफल्गुन्या सप्तैवैकविंशति चोत्तराया खलु ॥ २४६ ॥  
 एकादश हस्ते चैकदिनं जानीहि तथा च चित्रायाम् ।  
 स्वात्या सप्त दिवसान् दश दिवसास्तथा विशाखायाम् ॥ २४७ ॥  
 अनुराधाया विंशतिं ज्येष्ठाया विजानीहि प्रचुरदिवसान् ।  
 मूले चतुर्विंशतिं पूर्वाषाढायामेकं तु ॥ २४८ ॥

1 P नजहाण । 2 P पचेयं । \* See Notes P has got हवति पउरदियहाइ in place of the last quarter † The whole first half is missing in P 3 B दित्त । 4 B ०रक्खे । 5 B दिहअ । 6 P य । 7 B दिणा । 8 P पक्ख । 9 P पुणवसुमि । 10 P य । 11 P दियहे । 12 B पउदिणे । 13 B असिलेसाए । 14 B महा । 15 B मासिक । × See Notes 16 P इगवीस । 17 B उत्तराए । 18 P हु । § उत्तराए हु of the preceding verse has been wrongly included here in this verse in B 19 B एयारस्स । 20 B साईइ । 21 P दियहे । 22 P दियहे । 23 P विआण । 24 P ०दियहाइ । 25 P मूलंमि । 26 P एय ।

दह दिअह<sup>१</sup> उत्तराए सवणम्मि विआण<sup>२</sup> पंच वरदिअहे<sup>३</sup> ।  
 पक्खं धणिट्ठ<sup>४</sup>रिक्खे<sup>५</sup> बीसदिणा सयभिसाए य ॥ २४९ ॥  
 पुव्वस्स<sup>६</sup> भइवद्वा पउरदिणे उत्तराह<sup>७</sup> तह<sup>८</sup> बीसं<sup>९</sup> ।  
 इगवीसं<sup>१०</sup> चियं<sup>११</sup> रिक्खे<sup>१२</sup> रेवइदिअहे समुद्दिट्ठे ॥ २५० ॥  
 एतावंति दिणाहं चिट्ठइ रोओ<sup>१३</sup> इमेसु रिक्खेसु<sup>१४</sup> ।  
 पडियस्स<sup>१५</sup> य रोइस्स<sup>१६</sup> य कि बहुणा इह पलावेण ॥ २५१ ॥  
 रि(दि<sup>०</sup>)ट्ठं<sup>१७</sup> रिट्ठो वि पुणो जीवइ तावंति सो वि<sup>१८</sup> दिअहाइं<sup>१९</sup> ।  
 \*जो लेइ अणसणं चिअ<sup>२०</sup> सो जीवइ तत्तिए<sup>२१</sup> दियहे<sup>२२</sup> ॥ २५२ ॥  
 इअ<sup>२३</sup> दिअहं<sup>२४</sup>तएणं विअ<sup>२५</sup> बहुविहसत्थाणुसारदिट्ठीए ।  
 लवमित्तं चिअ<sup>२६</sup> रइय<sup>२७</sup>(<sup>०</sup>य) सिरिरिट्ठसमुच्चयं सत्थं ॥ २५३ ॥  
 जयउ जए<sup>२८</sup> जियमाणो<sup>२९</sup> संजमदेवो मुणीसरो इत्थ ।  
 तहवि हु संजमसेणो माहवचंदो गुरू तह य ॥ २५४ ॥

दश दिवसानुत्तराया श्रवणे विजानीहि पञ्च वरदिवसान् ।  
 पक्ष धनिष्ठर्क्षे विंशति दिनानि शतभिषाया च ॥ २४९ ॥  
 पूर्वाया भाद्रपदाया प्रचुरदिनान्युत्तराया तथा विंशति ।  
 एकविंशतिरेवर्क्षे रेवत्या दिवसा. समुद्दिष्टाः ॥ २५० ॥  
 एतावन्ति दिनानि तिष्ठति रोग एष्वृक्षेषु ।  
 पतितस्य च रोगिणश्च किं बहुनेह प्रलापेन ॥ २५१ ॥  
 दृष्टरिष्टोऽपि पुनर्जीवति तावतः सोऽपि दिवसान् ।  
 यो लायनशनमेव स जीवति तावतो दिवसान् ॥ २५२ ॥  
 इति दिवसत्रयेणापि च बहुविधशास्त्रानुसारदृष्ट्या ।  
 लवमात्रमेव रचित श्रीरिष्टसमुच्चयं शास्त्रम् ॥ २५३ ॥  
 जयतु जगति जितमानः सयमदेवो मुनीश्वरोऽत्र ।  
 तथापि खलु सयमसेनो माधवचन्द्रो गुरुस्तथा च ॥ २५४ ॥

1 P दियह । 2 P विआण । 3 P ०दियहे । 4 B धणिट्ठं । 5 B ०रक्खे । 6 P पुव्वसु । 7 B उत्तराय । 8 B तह य । 9 B बावीस । 10 B it is missing. 11 B निअ । 12 B रक्खे । 13 B रोगी । 14 B दिअहेसु । 15 B पडियस्स । 16 B रोयस्स । 17 P दिअ । 18 P it is missing 19 P दियहे ।  
 \* This second half and the whole following verse make the verse 252 in P 20 P चिय । 21 B तत्तिए । 22 B दिअहो । 23 P इह । 24 P दियहं । 25 P चिय । 26 P चिय । 27 B रइअं । 28 P it is missing. 29 B जीयमाण ।

रइयं<sup>१</sup> बहुसत्थत्थं उवजीवित्ता हु दुग्गएवेण ।

रिष्टसमुच्चयसत्थं वयणेण [संजम] देवस्स ॥ २५५ ॥

जं इह किंपि वरिद्धं<sup>२</sup> अयाणमाणेण अहव<sup>३</sup> गवेण<sup>४</sup> ।

तं रिद्धसत्थंणिउणे<sup>५</sup> सोहेवि महीइ<sup>६</sup> पयडंतु ॥ २५६ ॥

जो च्छदंसण-तक्क-तक्किअंइम(०मई) पंचंग<sup>७</sup>-सद्दागमे

जो गी(णी०)सेसमहीसनीतिकुसलो वाइभ(ईभ०)कंठीरवो ।

जो सिद्धंतमपारतीरमुनिही तीरेवि पारंगओ

सो देवो सिरिसंजमाइमुणिवो आसी इहं<sup>८</sup> भूतले<sup>९</sup> ॥ २५७ ॥

संजाओ इह तस्स चारुचरिओ नाणं<sup>१०</sup> बुद्धोयं(०धोया) मई

सीसो देसजई सं(वि०)बोहणपरो णीसेसंबुद्धागमो ।

नामेणं<sup>११</sup> सिरिदुग्गएव विदिओ<sup>१२</sup> वागीसरायणओ<sup>१३</sup>

तेणेदं रइयं<sup>१४</sup> विसुद्धमइणा<sup>१५</sup> सत्थं महत्थं फुडं ॥ २५८ ॥

रचित बहुशास्त्रार्थमुपजीव्य खलु दुर्गदेवेन ।

रिष्टसमुच्चयशास्त्रं वचनेन सयमदेवस्य ॥ २५५ ॥

यदिह किमप्यपरिष्टमजानताऽथवा गर्वेण ।

तद्रिष्टशास्त्रनिपुणाः शोधयित्वा मह्या प्रकटयन्तु ॥ २५६ ॥

यः षड्दर्शन-तर्क-तर्कितमतिः पञ्चाङ्ग-शब्दागमः

यो निःशेषमहीशनीतिकुशलो वादीभकण्ठीरवः ।

यः सिद्धान्तमपारतीरमुनिर्धि तीर्त्वा पारगतः

स देवः श्रीसयमादिमुनिप आसीदिह भूतले ॥ २५७ ॥

सज्ज्ञात इह तस्य चारुचरितो ज्ञानाम्बुधौता मतिः

शिष्यो देशजयी विबोधनपरो निःशेषबुद्धागमः ।

नाम्ना श्रीदुर्गदेवो विदितो वागीश्वरापन्नकः

तेनेद रचित विशुद्धमतिना शास्त्र महदर्थं स्फुटम् ॥ २५८ ॥

१ B रइअं । २ B रिद्ध । ३ P विरिद्ध । ४ B अहव । ५ B ववेण । ६ P सत्थं ।

७ P निउणे । ८ B महीए । ९ B च्छदं । १० P तक्कियं । ११ B पचंगं ।

१२ P इह । १३ P भूतले । १४ B नामं । १५ P नीसेसं । १६ P नामाणं ।

१७ P विदिओ । १८ P यन्नओ । १९ B रइय । २० B मईणा ।

जा' धम्मो' जिणदिट्ठणिच्छिदंयये<sup>१</sup>(°पए) बद्धं(वद्धे°)ति जावज्जइ  
जा मेरु सुरपायवेहि सरिसो(°हिओ) जाव(°वं) मही सा मही ।  
जा नायं (°) च सुरा णभो तिपहुगा चंद-क्क-तारागणं  
तावच्छेउं महीअलम्मि विदिट्ठं(°यं) दुग्गस्स सत्थं जसो(°से)॥२५९॥

सवच्छरंइगसहसे बोलीणे णवयसीइ संजुत्ते ।

सावणसुक्केयारसि<sup>१०</sup> दिअहम्मि<sup>११</sup> [य] मूलरिक्खंमि<sup>१२</sup> ॥ २६० ॥

सिरिकुंभनयरण[य]ए सिरिलच्छिनिवासनिव<sup>१३</sup>इरज्जंमि ।

सिरिसतिनाहभवणे<sup>१४</sup> मुणि-भविअं-सम्मउभे(°ले)रम्मि<sup>१५</sup> २६१

इति रिष्टसमुच्चयशास्त्रं समाप्तम् ।

यावद् धर्मो जिनिदिष्टनिश्चितपदो वर्धते यावज्जगति  
यावन्मेरुः सुरपादपै सहितो यावन्मही सा मही ।  
जा नायं(°) च सुरा नभस्त्रिपथगा चन्द्र-अर्क-तारागणम्  
तावदास्ता महीतले विदित दुर्गस्य शास्त्रं यशसि ॥ २५९ ॥  
सवत्सरैकसहस्रे गते नवाशीतिसयुक्ते ।  
श्रावणशुक्लैकादश्या दिवसे च मूलर्क्षे ॥ २६० ॥  
श्रीकुम्भनगरनगके श्रीलक्ष्मीनिवासनृपतिराज्ये ।  
श्रीशान्तिनाथभवने मुनि-भविक्-शर्मकुले रम्ये ॥ २६१ ॥

1 B जो । 2 P धमो । 3 P °निच्छिय° । 4 B °एवि । 5 B महीस । 6 P °च्छेओ । 7 P महीयलमि । 8 B सवत्सर° । 9 P नव° । 10 B °आएस्सि । 11 P दिअहम्मि । 12 B °रक्खम्मि । 13 B °सवइ° । 14 B °भुवणे । 15 P °भविय° । 16 B रमि ।



## English Translation of the Ristasamuccaya

*N B* —Figures to the left indicate the numbers of the verses

- 1 Om Bow to Jina I describe the Ristas (evil signs) having bowed to the pair of feet of Vira which shine on account of the splendour of the rays (shooting) from the costly gems of the crowns of gods and goblins bowing (to it)
- 2 There is no doubt that (this) soul gets, indeed, auspicious humanhood with great exertion wandering in the world in a large variety of classes
- 3 Even though (this) humanhood is obtained, love, Laksmi and life are transitory Religion preached by the Jinās is undoubtedly permanent
- 4 Even if Jinās' religion is resorted to, a human being is overpowered here with miseries as he falls prey to various types of carelessnesses and a quaternary of passions
- 5 Objects of addictions in the world as taught by the Jinās are gambling, honey, wine, meat, prostitute, hunting, thief and other's wife
- 6 A being is verily full of diverse diseases in this world even though he is devoted to religion and devoid of (aforesaid) addictions There is no doubt as to that
- 7 There are five crores, sixty eight lacs, ninety-nine thousands, five hundreds and eighty-four diseases
- 8 Being attacked by diseases of this type and overtaken by sensuous pleasures, he does not think of religion in order to be happy in the next world
- 9 Eye, ear, nose, tongue and skin are the five senses. Form, voice, smell, taste and touch are their objects.

- 10 In the case of all beings, death is preceded by, it is preached, another birth (It takes place) through poison, snake, weapon, fire, water, falling from a precipice and diseases
- 11 (There are three humours namely) Wind, Bile and Phlegm Their combination is called Sannipāta (Pneumonia) Vitality or life is thrown out of order without fail by these (?)
- 12 Few people undertake Samlekhanā which is twofold though they might have obtained human existence which is difficult to be obtained as well as a religion the characteristic mark of which is non injury
- 13 Samlekhanā is of two types —external and internal Samlekhanā in the case of passions is called internal Samlekhanā and it is styled external Samlekhanā if it refers to physical objects
- 14 If one, who is fit to get emancipation and whose body is emaciated (on account of Samlekhanā) wants to die an excellent death by fasting, he sees these Rīṣṭas here if due care is taken
- 15 I describe the Rīṣṭas of one who remaining in this world undertakes the vow of Ārāḍhanāpatākā, having conquered troubles
- 16 Listen to (these) Rīṣṭas which have been described by wise Durgadeva from an excellent collection called Maranakandikā having got them by way of tradition handed down by ancient teachers
- 17 There is no doubt that threefold Rīṣṭa can take place at the time of one's death, namely, the Rīṣṭa referring to body or to external objects or to form
- 18 Rīṣṭa taking place in a body is called Pīṇdastha Rīṣṭa. According to scriptures it is also to be known consisting of various types
- 19 If a delicate pair of hands becomes black and very tough and if the fingers crack, know that it is a Rīṣṭa in his case
- 20 If the pair of his eyes is stationary, if his lustreless body becomes woodlike and if the forehead sweats, he lives but for seven days
- 21 He lives for seven days only, if his closed up mouth opens (at once), if his eyes do not wink, and if the nails and hair get rotten (or fall off)

- 22 It is clear that he lives only for a month who shakes even when he is inactive, who becomes fat (all at once) even when he is (constitutionally) lean and *vice versa* and who sleeps with hand on head
- 23 He lives for a month whose fingers, when they are placed round the neck to effect a fast bondage, do not give rise to such a bondage
- 24 He lives for thirty days when he does not know, while eating, whether it tastes pungent, bitter, astringent, sour, sweet or saltish
- 25 Know that he is dead if he does not feel his limbs, if his sight is cast upwards and is without motion and if the hands and feet do not move
- 26 Know that his death is imminent if blood is coming out of his mouth and if he is panting ceaselessly
- 27 It is stated in the scriptures that he is to die within a month if his lips, nails and teeth become dark without any reason
- 28 Know that he is fast approaching his end if his mouth and tongue get dark, his neck droops repeatedly without any cause and his breath is repeatedly choked
- 29 His life is for seven days if the joints of the fingers of his hands and feet do not crack and if he does not hear the (ringing) noise in his ears
- 30 It is declared by those who are well versed in sciences that he lives for a month whose tip of tongue becomes very dark and whose big forehead-mark is destroyed
- 31 It is said by ancient preceptors that he lives, indeed, for three days if water placed on his hands and feet dries up.
- 32 It is also said by ancient teachers that he dies very soon if cold wind comes out from his mouth, nose and private parts
- 33 It is stated that his life here on this earth is for fifteen days if his body is lustreless and if his breath trembles as it comes out
- 34 He lives for seven days if the water-drops fall continuously from his eyes without any (apparent) reason and if his teeth become black
- 35 It is expounded that he dies undoubtedly within a couple of days if the disc of the star does not revolve with the revolution of his eyes.

- 36 He lives for four months if he loses patience and memory and if he cannot walk Also he lives for the same duration if he sleeps much or if he does not sleep at all
- 37 He lives for a day here if he does not see his own tongue, three days in the case of his nose and nine days in the case of the middle of his eyebrows.
- 38 It is said by those proficient in the scriptures that his life would be for seven days if he does not hear the noise in his ears and for five days if he does not see the pupils of his eyes (²)
- 39 He lives, indeed, for seven days when his folded palms do not stick so as to give rise to a *samputa* (cavity) or when his hands separate with great difficulty after they have once formed a *samputa*
- 40 So these are the Rīṣṭas concerning body described according to the doctrines of the Jinas (Now) listen to the Rīṣṭas indicated through external objects, outlined in brief
- 41 If one sees any of these—the moon, sun, lamp etc — as an inauspicious indication, it is called by the best amongst saints a Rīṣṭa regarding an external object
- 42 There is no doubt that it can also be distinguished by a lot of varieties Listen to that which is narrated according to doctrines of various scriptures
- 43-44 Let him see the Rīṣṭa of the object as described in Jain scriptures, first after having washed his body and having put on white garments, anointments and decorations, having worshipped the Lord of the Jinas, and having charged twenty-one times his mouth with the divine power of the following *mantra*—Om hrīm namo arahantāṇam kamale kamale vimale vimale udara devī itimīti pulindini svāhā
- 45 There is one moon in the universe If one sees it in various forms as well as full of holes, his life will, indeed, be for one year
- 46 So also if he sees the disc of the sun full of holes and in various forms, it is said by those proficient in sciences, that his life will be for one year
- 47 His life here is said to be for one year if he sees the sun, moon and stars having no lustre, assuming various forms and abounding in holes

- 48 He dies immediately who sees a single flame of lamp in manifold forms There is no necessity of saying too much on this point
- 49 It is said by the best amongst thinkers that his death will take place shortly if he sees the highest tree (palm tree) burnt as if it were with frost or fire
- 50 There is no doubt that his life will be for three months if he sees revolving the bright disc of the sun, moon and stars for seven days
- 51 He lives for four *ghatikās* if he sees in all the four corners four discs of the sun and moon, and lives for four days if he sees four pieces of them both in the four directions
- 52 If he sees a hole in the middle of them, he lives for a month, six months, a couple of months, ten days or a fortnight (?) respectively
- 53 His life is stated to be for twelve days if he sees the disc of the sun and the moon containing many holes and falling on earth
- 54 It is said by the excellent amongst thinkers that his life is for four days if he sees the stars, the sun and the moon in blue colour
- 55 He lives for six days if he sees the disc of the sun or the moon emitting smokes or in flames or discharging only water or blood
- 56 It is said according to scriptures that he lives for six months if he sees (something) like a line of collyrium in the middle portion of the moon and the sun
- 57 It is said by the old folk that his life would be for six months if he sees the disc of the sun or of the moon pierced with arrows or if he sees a piece of them
- 58 His death is imminent if he calls (ravingly) day a night and night a day Where is the scope for much doubt here?
- 59 If one does not feel the shining sun but (on the contrary) says "This is cold", he dies at that very moment even if the lord of gods protects him
- 60 He lives for seven days if water placed on his moustaches dries up at the end of the day. This is only with reference to dark half but the reverse (is true) regarding bright half.

- 61 Having taken a cavityful of rice, he cooks (it), (having cooked) if the cavityful of rice becomes less or more, his death occurs soon
- 62 There is a danger of his life if (they) place a bone in his kitchen or bedroom, or members of his family die shortly if (they) run with (a bone)
- 63 Having enchanted the thread with the spell and having measured the foot with it in the evening and having again measured the foot (with it) at the time of day-break, if the thread is found less, he lives for a month
- 64 His death is stated to be immediate if he sees his own teeth or those of others as black, white, red and yellow in the mirror
- 65 On the second day of the bright half if one sees the disc of the moon with three cusps or with no cusp and also with a smoky envelope over it, he lives for some part of the day
- 66 It is declared by the ancient seers that he lives for a month if he sees that the moon is without the sign of a deer, dusky, or resembles a man (in appearance).
- 67 The Padaṣṭha Rīṣṭas (portentous events regarding external objects) are narrated, in this manner, according to ancient scriptures Now listen to the Rūpaṣṭha Rīṣṭas (those concerning forms)
- 68 It is called a Rūpaṣṭha Rīṣṭa (an evil sign of the form) where form is shown Listen with a mind also to that which is to be just now described and which is of many types
- 69 That which is known through a shadow man or a dream, or which is a direct or an indirect Rīṣṭa is also called a Rīṣṭa by those well up in the science of the Rīṣṭas
- 70 Having washed the body and properly decorated it with white garments etc, let him see his shadow in a solitary place having first charged his body with the māntric power
- 71-72 Having enchanted the whole body with (this) spell (Om hrīm rakṣe rakṣe rakṣapriye śiṃhamastakasa-mārūḍhe kūsmāṇḍīdevī mama śarīre avatara avatara chāyām satyām kuru kuru hrīm svāhā) the full-bodied *mantrin* should see the excellent shadow, on an auspicious

day, in the forenoon, in a cloudless and windless place, with threefold purity of mind, speech and body, on an even and purified piece of land devoid of water, husks, charcoals, leather, and any other shadow

- 73 There is no doubt that according to scriptures the shadow is clearly known to be threefold, namely, one's own shadow, other's shadow and the shadow man
- 74 That shadow is, as a rule, styled his own shadow by those proficient in interpreting the scriptures, when the shadow of his own body is seen there in the following prescribed manner
- 75 It is pronounced by the omniscient seers that if a sick man who is standing there does not see his own shadow, he lives, verily, for ten days
- 76 His life is for two days if he sees two shadows If he sees half of his shadow, know his life (to be) for two days
- 77 There is no room for doubt that his auspicious life is only for a day if the *mantrin* even does not see his (sick man's) shadow when he (*mantrin*) is looking at it
- 78 Know his death to be immediate if he sees his own shadow in various forms such as those of bull, elephant, crow, donkey, buffalo or horse
- 79 It is stated by the knowers of the scriptures that his death is imminent if he sees his own shadow as if having a face bent downwards or turned away or if he sees his own shadow as if distracted
- 80 His death is, as a rule, to take place shortly if he sees, indeed, the shadow covered with smoke or burning with fire or if he sees the shadow without a head
- 81 He lives (respectively) for three or four or five days or six nights, respectively, if he sees his shadow (to be) blue, yellow, black or red
- 82 His life is, doubtless, for a single day if he sees the shadow being cut off by black people
- 83-84 Or if he sees it torn to pieces with arrows, pikes, lances, spears, iron spears or knives or rent asunder with swords etc, or reduced to powder with clubs etc he lives for seven days His death is said to be imminent who sees it weeping

- 85 One's own shadow has been described in this way. The description of other's shadow is also to be understood as similar to that of one's own shadow. But a special feature as narrated by those skilled in the scriptures is now shown
- 86 A very handsome young man, neither stunted nor tall, having got his body washed, should get himself anointed with white scented powders
- 87 Having charged (his) body with the māntric power, oh you good people! show his shadow to a sick man having placed (himself) on a piece of land in the east
- 88 The sick man lives, indeed, for two days if he sees the (other's) shadow crooked, half, or with a face bent downwards or turned away
- 89-91 Give the following decision according to scriptures in the case of one who sees other's shadow laughing, weeping, running, having one foot, one hand, devoid of ears, hair, knees, arms, hips, head, nose, hand, leg, emitting blood, fat, oil or pus, water, or firebrands
- 92-94 His short life here, to be known through other's shadow, has been told by the excellent amongst saints to be, for six months, two days, three days, four days, two years, one year, six months, one day, two years, two days, eight days, six months (with reference to those place), one day, two days, three days as well as half a day or five days respectively, if he sees other's shadow laughing etc. (as mentioned in 89, 90 and 91)
- 95 From the viewpoints of different scriptures, other's shadow of this type has been thus defined Now listen to a shadow-man which is being narrated
- 96-97 That *mantrin* is, indeed, a shadow man, who is without pride, passion and deceit and who has a pair of even feet and long hands, having stood on a piece of even ground which is without disturbance and devoid of small creatures, sees in a bright sunshine his own excellent shadow in a manner described before.
- 98 That is stated, by the exalted Jina, to be a shadow man which is concerned with the tip of nose, intermediate space between breasts, private parts, the point of the feet, the surface of the sky or the forehead.



- 99 From the standpoint of various scriptures, (it is said) that he lives only so long as he is able to see his own shadow clearly reflected in the surface of the sky.
- 100 A sick person for whom it is seen lives for six months, if he (*mantrin*) sees the shadow-man (shadow) without a head in the sky.
- 101 His life would be for three years, if it is seen devoid of feet and if it is seen without the eyes, his life is undoubtedly known to be for a couple of years
- 102 If it is seen without knees, (his life) is for one year, and if it is seen without shanks, his life is for twenty-eight months and without hips, for fifteen months
- 103 Know that his life is for eight months only, if it is seen without heart and it seems certain that his life is for six days, if it is seen without private parts
- 104 Know that his life would be for four days, if it is seen without a pair of hands, for two days, if it is seen devoid of arms, and for one day, if it is seen without shoulders
- 105 It is stated by the best amongst saints that he lives for a long time, if the shadow man (shadow) is seen (by the *mantrin*) fully equipped with principal and subordinate limbs
- 106 Let go (considerations of) life and death See other things whatever you want in a shadow man such as gain and loss, and weal and woe
- 107 From the standpoints of different scriptures, the shadow-man is thus described Also the Rista through form is narrated Now listen to the Dream which is being narrated
- 108 Now (about) dreams I narrate those dreams which one gets, sleeping at night, if he recites this *mantra* becoming free from (three humours such as) wind, phlegm and bile and establishing equilibrium of seven primary fluids
- 109 Having cleaned the body and decorated it with white ornaments, let him sleep indeed on the ground covered with white cloth, having recited this *mantra*—Om hrīm paṇṇasavaṇe kṣmīm svāhā

- 110 He should observe a fast and silence and should undertake nothing as well as he should do no prohibited talks and should be devoid of passions that day
- 111 After ten thousand recitals, the *mantra* is accomplished, if the recital is done with jasmine flowers and with a sacrificial offering of fragrant gumresin and a triad of three sweet things
- 112 Dream is twofold One is that which is told by the god and the other is a natural dream That dream is a dream told by the god where a *mantra* (sacred formula) is recited
- 113 The other (viz a natural dream) occurs when one, void of worries and with well poised body and well-proportioned humours, gets, indeed, without (muttering) a *mantra* (sacred formula)
- 114 Listen to that (dream) which is one though twofold and which is being narrated in brief with reasoning employed in various scriptures and with periphrases
- 115 Know that the meaning of dreams is to be understood through watches of the night in the following respective order —ten years, half of it (five years), six months and ten days
- 116-117 Listen to the fruit in the case of him who sees, while sleeping at night, the image of the best amongst Jinās, devoid of hand, foot, knee, head, shank, shoulder and belly as well as in the case of one who sees destroyed the umbrella or retinue of that god of whom he happens to be the devotee
- 118 (His life would be) for four months, if the hands (of the image) are seen destroyed Know (that his life would be) for three years (if it is seen) devoid of feet, for one year, (if it is seen) deprived of knees, for five days, if the head (of the idol) is seen ruined
- 119 (His life would be) for two years (if in the dream he sees the image) without shanks, for one month, if the shoulders (of the image) are seen broken, if the stomach of the image is seen destroyed, (his life would be) for eight months
- 120- If the destruction of an umbrella (of the image) is seen, king's death takes place, indeed If the death of the

- attendants or the followers is seen taking place, the death of one's own attendants or followers ensues
- 121 On this earth, revere and obey those who are the advocates of doing a sacrifice in honour of the goddess, having thus known about the near and the far attendants of the god (?)
- 122 He lives but for a couple of months, if in the dream he disappears or is devoured by crows or vultures or if he vomits
- 123 He lives for a month, who sees himself in the dream driven by a buffalo or a donkey or a camel in the southern direction or who sees himself besmeared with ghee or oil
- 124 He lives for more than a month who sees in the dream the eclipse of the sun or the moon or their falling on the ground
- 125 Having got the palm of the hand and the sole of the foot washed and having got the red lac pasted, if it soon fades away after applying the heat, know that his life would be for seven days
- 126 There is no room for doubt that he lives but for a month who is led, in the dream, by black people, after having dragged him from the house
- 127 He lives for twenty days, who in the dream is cut off with a weapon or dies through it or goes in the lower world
- 128 He, who is as good as a dead man, lives, verily, for a month, if in the dream he is led dancing to the southern direction having bound (or placed) red flowers
- 129 He lives, indeed, for a month, if in the dream he falls in a pit filled with blood, fat, pus, skin, ghee or oil
- 130 Thus is told the meaning (or the interpretation) of dreams as related by the learned men of ancient times. Now pay attention to the Direct Riṣṭa which is being now described
- 131 That ill-fated evil sign is, doubtless, called a Direct Riṣṭa in the case of him by whose sight it is seen indeed
- 132 -He dies shortly who sees here all the directions greenish. He lives for three days who calls white, yellow

- 133 The death of that man, who never feels the good smell even though his humours are at par, is said to be taking place unfailingly in course of a week
- 134 Death is stated to take place immediately in the case of one, by whom the moon or the sun is not seen, (and) indeed, (of one) who walks like a Meru, throws his mouth wide open and exhales a cold breath
- 135 So is narrated the Direct Rīṣṭa (Now) hear the Indirect Rīṣṭa which is being described It is also, as a rule, of two kinds as stated by various scriptures
- 136 Know that the first Indirect Rīṣṭa described by the best of the thinkers is stated to be with regard to the body and the second with regard to the seeing of water etc
- 137-138 See his auspicious body having washed and besmeared it with sandal-wood paste mixed with camphor and having invested it with the mantric power of Om hrīm lahvāya laksmīm svāhā It is said by the excellent amongst saints that he lives for six months to whose whole body the flies stick constantly
- 139 It is said in the *Maranakandikā* (a treatise on death) that he, who does not hear even the noise of his body (?) or does not feel even the scent of the lamp, lives for seven days
- 140 It is told that the death is imminent in the case of one who does not see the sun or the moon, who says that the white flowers are red and who does not see the tall shadow
- 141 He lives for seven days whose tongue does not discharge water, does not feel the taste, or whose body does not experience touch and who puts his hand on private parts
- 142 He, who sees a different colour in a (burning) lamp's flame as well as who does not see the shadow of his own body in southern direction, indeed, is as good as dead
- 143 If a sick person, who sees his face in knee-deep water having uttered spells, does not find it in due order, he lives, verily, for six months.

- 144 Having himself cleaned a beautiful vessel of fine copper containing oil and invested it with the mantric power, he should see his face in the evening
- 145 Having covered the vessel with the divine garment he should himself mutter the sacred formula with the jasmine flowers
- 146 He should sleep on the ground observing celibacy (that night) and distribute milk (Then) in the morning having kept (it in front) the sick man should again see it
- 147 If the sick man does not see, indeed, his face in the midst of oil, he lives for six months This is the twofold Indirect Rista
- 148 Listen to the Rista, through a question, referred to merely incidentally, which is distinguished with various types and which is discussed with a view consistent with scriptures
- 149 (The knowledge of) the Rista through a question is of eight kinds It may be through a finger, a red resin, a yellow pigment, a question, letters, syllables, horoscope and lagna
- 150 There is no doubt that a *mantra* (Om hrīm arham namo arahantānam hrīm avatara avatara svāhā) is accomplished, if it is uttered hundred and eight times with the excellent jasmine flowers before Jina Vardhamāna
- 151 Having charged hundred times the forefinger of the right hand with the mantric power, place it on the eyes Where is the necessity of saying much?
- 152 Then show the ground If he sees the disc of the sun on the ground, he lives for six months The question through a finger is thus described
- 153 Having muttered the *mantra* hundred and eight times on a ground overspread with the cow dung of a one-coloured cow, one should charge hundred times the red resin contained in an excellent vessel of bell metal
- 154 One should anoint the hands, feet etc of the sick person, having washed them first
- 155 Imagine the days, months and years, having washed the hands of the sick person first with the cow's urine and then with milk

- 156 Imagine fifteen on the left hand and fifteen on the right hand, imagine bright half on the left and dark half on the right
- 157 Imagine the days of fortnight on the fingers of both the hands One should contemplate carefully what is manifest on the lines
- 158 Having cleaned the pair of hands with the bright, yellow pigment, charge it hundred times with the mantric power and (then) see it
- 159 That man lives for as many days, months and years as there are black dots on the joint of the hand
- 160 When one asks regarding a sick person, having set aside that question, let a (fresh) question be put (by him), having (first) uttered in his mouth this *mantra* (Om hūm vada vada vāgvādini satyam hrim svāhā)
- 161 Having doubled all the letters and quadrupled the prosodial instants let the total be divided by vowels. He dies, if a remainder is even, and lives, if it is odd
- 162 All the letters should be divided into two parts and then again they should be divided by fourteen (The sick man in question) lives, if the remainder is odd and dies, if it is even or a zero
- 163 There are (eight) groups, (namely), *A, K, C, T, T, P, J, and S* All the *Āyas* such as *Dhaya, Aggr, Siha, Sāna, Vasaha, Khara, Gaya, and Dhankha* are to be distributed among these
- 164 According to scriptures, all the *Āyas* should be divided, as a rule, into four groups, namely, *Jahya, Ālmgrya, Daddha* and *Sinta*
- 165 Put all the *Āyas* in a straight line, the respective order being *Ālmgrya, Daddha, Jahya* and *Santa*
- 166 All the *Āyas* beginning from *Dhankha* and ending in *Sāna* are certainly to be known as having the foot (in the form of a zodiacal sign)
- 167 The zodiacal sign called *Aries* should be placed below *Gaya* and *Vasaha* It is to be so understood further on There are, verily, twelve zodiacal signs beginning with *Aries* and ending in *Pisces*
- 168 It is said that the zodiacal sign called *Aries* has *Assini, Bharaṇi* and *Kittiya* as its quarters It is so, further on, upto the last lunar mansion called *Revā*

- 169 There is no doubt that a sick man dies, if all the Āyas are *Daddha* or *Jalya*, he does not live if all are (also) *Alingya*, and he lives, if all are *Santa*
- 170 Having placed the milk of a one coloured cow in an earthen vessel, throw an equal amount of the powder of *Kavuttha* (*Feronia Elephantum*) over it
- 171 His soul becomes steady at the time of dawn, soon after he finishes over it hundred and eight recitals of the *mantra* called *Panhasavana*
- 172 Let omens be seen in the forest as well as in the city, let words also be heard, according to various scriptures, as it is described by ancient teachers
- 173-174 (The sight of) a black jackal, a crow, a horse, a crane, a heron, a swan, a duck, a kite, a parrot, a crowd of bats, a flying fox, a covey of pigeons, a skulk of jackals, a white water-snake on the left prolongs sick man's life. If they are on the right and making a noise, they always indicate his death
- 175 If an owl, a cock, a *Dhenka*, a *Bappiha*, a mongoose, a francoline partridge or a deer is on the left and making a noise, it destroys the life of a sick person.
- 176 It is not good, if any one of these is seen, namely, a vulture, an owl, a *Bhāranda* (a fabulous bird), a myna, a ram, a tiger, a rhinoceros, or a rabbit
- 177 It indicates a sure death, if a crow, a dog, a donkey, or a bull is making a noise on the right in the midst of townsmen (?)
- 178 The sight of a buffalo, a dead body, a menstruating woman, a weeping crowd as well as a serpent, a rat, a cat, or a hog indicates death
- 179 It is declared by the best amongst seers that all should avoid in this world the sneezing of a horse, an elephant, a cow, a man as also of a dog and others
- 180 The Word is twofold, (one is) divine and (the other) natural. Listen to the exposition of a divine word which is being told
- 181 Let one, who has washed his body and dressed himself in extremely white garments etc. hear the auspicious or the inauspicious word, like a second person.

- 182 Having taken the image of Ambā and having washed, anointed and worshipped it, one should place it under (his) left arm, covering it with white cloth
- 183 At the end of the first watch of the night or at the time of dawn, let one move through the city, muttering this *mantra* (Om hrīm ambe kūsmāṇḍī brāhmaṇī devī vada vada vāgīśvarī svāhā)
- 184 Take into consideration that which one first utters (whether it is) good or bad There is no doubt that he lives, when (the first word is) auspicious and dies, when (it is) inauspicious
- 185 The divine Word has been described I now talk of natural Word which (may also be) either good or bad Enough of prolixity Let it be heard according to the scriptures which have their origin in the *Purvas*
- 186 The names of *Arhats* and the like and of gods as well as the words like *siddhi* (accomplishment), *buddhi* (intellect), *jayā* (victory), *vrddhi* (prosperity), *indri* (moon) and *rājā* (king) are all auspicious words
- 187-188 The words which are inauspicious here in this world, such as, destroyed, broken, dead, fallen, torn, departed, rotten, eaten, base, bitten, black, killed, powdered and bound are also so considered by those well versed in the scriptures dealing with the knowledge of words
- 189-190 A sound or a sight (as the case may be) of an umbrella, a banner, a water pot, a conch, a kettledrum, a king, a monk, a jasmine flower, a white garment, white mustards, sandal-wood, curds, a young lady with a son, a harlot, birthday celebrations of a son or a festival connected with god (?) indicates happiness
- 191-192 A sound of the destruction of a horse, an elephant, a bull, a cart, a chariot, the staff of an umbrella or a banner, an elephant, a shop, an image of a temple, a fort, a town-gate, a sword, or a dagger or the word 'broken' or the word 'stung' is not for good. This is called (the knowledge of portentous events) through "words" by the saints who are proficient in answering questions
- 193 Let one, having become clean in body, in a manner described before, anoint with the bright yellow pigment (prepared from the urine or bile of a cow) having washed his hands. There is no room for doubt (regarding this).



- 194-195-196 Let him keep his folded hands before the tip of the nose, having washed (the body) in a lonely place on a clean piece of ground, having assumed a posture called *Pañyanka* on a seat and having stationed the sight on the tip of the nose. Think of the bright half on the left hand and of the dark half on the right as well as fifteen days on the joints of the fingers. Imagine on them the letter *H*.
- 197 One should know that fortnight through the excellent method of collirium.
- 198 That is the date (of his death) which is indicated by the joint on which the letter *H*, appearing black, falls. This is so said in the description of the Rista through letter.
- 199 Having dressed himself with white garments etc., having himself washed his own body and having taken milk, let him sleep on the ground observing celibacy.
- 200 Let him sleep on the bed which is in the form of a white sheet of cloth, having thought in his mind about the work and having (first) muttered, hundred and eight times, the (following) *mantra* (designated *ās*) *Suggiva*  
 Ōm namo bhagavade suggivassa pañhasavaṇassa kamale kamale vimale vimale vipule vipule udara dēvi satyaṃ kāthaya satyaṃ kathaya itimiti pulindinī svāhā
- 201-202 Then at the time of dawn, after an hour and twelve minutes have passed, mutter as said by the excellent amongst saints twenty-one times the *mantra* styled *Suggiva* having first uttered for twenty-four minutes the *mantra* called *Parametthi*.
- 203 On a clean piece of ground and on a board let three straight lines be drawn without a stop.
- 204-205 Thus eight horizontal lines are to be obtained intercrossed by eight vertical lines. Put the first line from the left to the right having noted the first, the middle and the last. There are eight *Āyas* e.g. a *Dhanyāya*, *Dhūmāya*, *Sihāya*, *Sānāya*, *Visāya*, *Kharāya*, *Gayāya*, and *Vāyasāya*.
- 206 How can a *Rukkhāya* (?) on a *Sihāya* or a *Visāya* be considered auspicious? There is no doubt that it is (to be considered) auspicious, if it is found on others.

- 207 Know that a *Dhūmāya* on all the other *Ayas* indicates, in all undertakings, destruction, bondage, disease, grief, loss of wealth, fear or ruin
- 208 A *Sihāya* on a *Dhayāya* is for good and on a *Dhūmāya*, it prognosticates death, on any other *Ayas*, it indicates cruel things
- 209 A *Sihāya* on a *Dhūmāya* and a *Dhayāya* shows profit and on a *Vāyasāya*, it points to death A *Sānāya* on a *Dhayāya* is good, while on others, it is mediocre
- 210 A *Visāya* is auspicious on a *Dhayāya* and a *Dhūmāya*, while on a *Sihāya* it brings about death On the remaining *Ayas*, it foretells an event of a mixed character
- 211 A *Kharāya* on a *Gayāya*, *Dhūmāya* and *Sānāya* gives good, it is for death on a *Sihāya* and mediocre on the remaining
- 212 A *Gayāya* on a *Sihāya* and *Dhayāya* gives life and wealth It is said by the ancient seers that it is mediocre on the remaining
- 213 A *Vāyasāya* is said to be good on a *Durayāya* (?) *Sihāya*, *Dhūmāya* and *Dhayāya*, on a *Sānāya*, it brings about destruction and on the remaining it is mediocre
- 214 One has not to go if the *Ayas* are *Ruddha*, on the contrary, he, who has gone to some other land, returns He dies soon if the *Ayas* are *Ruddha* and of the same but inimical category
- 215 A profit follows if a particular *Aya* is on the *Aya* of the same and friendly category A *Sihā* and a *Gaya* are friendly to a *Dhaya* and a *Dhaya* is friendly to a *Sihā* and a *Gaya*
- 216 A *Sāna* and a *Khara* are the friends of a *Dhūma* A *Visa* and a *Dhūma* are the friends of a *Khara* and a *Sāna* A *Dhūma* and a *Dhaya* are the friends of a *Vāyasa*, while all the remaining *Ayas* are friendly to him
- 217 A *Dhūma* is a friend of a *Sihā* and a *Dhaya* A *Vāyasa* and a *Sāna* are the friends of a *Khara* and a *Visa*. It is said by the best among saints that a *Gaya* is a friend of a *Sihā*

- 218 Having known (thus), (you)  
predict Where is the necessity of saying much on  
this point?
- 219 The death of a sick man follows if the *Ayas* are *Ruddha*  
and if the *Ayas* of the mimical category are behind,  
The disease of the sick person goes on increasing,  
indeed, if the *Ayas* of the hostile category are in front
- 220 Having placed nine dots three times on a fine piece  
of ground, put the natal constellation (of the sick  
person) in the beginning
- 221 Put (there) the constellation of conception which is  
thirteenth from the natal constellation as well as the  
constellation of the name
- 222 It is said by Durgadeva that he dies undoubtedly if  
the three types of his constellations are clearly pierced  
by malefics
- 223 Constellations beginning with *Assini* are to be placed  
there, indeed, in the *Bhuṅgacakka* also He dies  
soon if the malefics happen to come in both the mouth  
and the tail of the *Nādi*
- 224-225 Put the constellation of Saturn in the mouth of the  
*Sanīcakkā* Put four constellations on the right arm  
and six on the feet There again put wisely, indeed,  
four on the left arm, four on the heart, two in each  
eye, two on the head and two on private parts
- 226 Misery, gain, journey, insult from all, misery, happ-  
iness, love, acquisition of money (will result respec-  
tively) and also death, if it is in conjunction with  
malefics
- 227 There are eight groups, namely, *A*, *K*, *C*, *T*, *T*, *P*, *J*,  
and *S* Names originate from these The respective  
order of five vowels is *A*, *I*, *U*, *E*, and *O*
- 228 The first day of the fortnight, the second, the third,  
the fourth and the fifth are respectively known as  
the *Nandā*, *Bhaddā*, *Jayā*, *Rittā* and *Punnā*
- 229 The air of the name is, indeed, of five types, namely, the  
*Udāda*, *Bhamāda*, *Bhāmāda*, *Sañjhāgāda* and *Atthamāda*
- 230 The air of the birth is to be known from the con-  
stellation (of birth), so also the air of the constellation  
of conception According to scriptures the air is  
known to be lasting for seventy two days

- 231 It is said by those well up in scriptures that the air styled *A* rises in the months of *Kattiya*, *Māyasira* and the (first) twelve days of the the month of *Pusa*
- 232 The air styled *I* is seen, by the omniscient, rising in the (remaining) eighteen days of *Pussa* as well as in the months of *Māha* and the (first) twenty four days of *Phagguna*
- 233 The air called *U* rises in the (remaining) six days of *Phagguna*, the whole of *Citta* and *Vasāha* as well as in the (first) six days of *Jittha*
- 234 The rising of the air named *E* takes place in the (remaining) twenty four days of *Jittha*, the whole of *Asādhā* and the (first) eighteen days of *Sāvana*
- 235 The rising of the air designated *O* is known to be taking place in the (last) twelve days of the bright half of *Sāvana* and the whole of *Bhaddavaya* and *Assajujya*
- 236 The air regarding a zodiacal sign is to be known undoubtedly in this way beginning with *Libra* respectively in accordance with the transition of the sun
- 237 Know that there are constellations, zodiacal signs, groups and the dates If all of these five (?) are pierced by wicked planets, he does not live on this earth
- 238-239 In the *Avakahadācakkā*, the vowels are to be carefully put in the corners and twenty eight constellations in four directions etc The respective order of the letters to be placed there is this—*A*, *Va*, *Ka*, *Ha*, *Da*, *Ma*, *Ta*, *Pa*, *Ra*, *Ta*, *Na*, *Ya*, *Bha*, *Ja*, *Kha*, *Ga*, *Sa*, *Da*, *Ca* and *La* Then all the zodiacal signs beginning with *Aries* and all the days of the fortnight beginning with the *Nandā* are to be placed
- 240 Thus the *Avakahadācakkā* is described with a view consistent with scriptures Listen to the description of the Ascendant at the time of putting a question
- 241 At the time when a messenger puts a question, if the Ascendant is aspected or associated by the malefics, he, who is attacked with a disease, dies In the case of a work, it is frustrated, if it is so
- 242 If the moon is in the eighth house aspected by or in conjunction with malefics, predict that he, who is overtaken with a disease, dies

- 243 Having to live very little in this world, I now describe severally the days of each constellation as told by ancient sages Enough of prolixity
- 244 There are ten days in *Assinī*, many in *Bharanī*, seven in *Kattiyā* and five in *Rohinī*
- 245 There are ten days in *Migasira*, and many in *Adlā*, know that there is a fortnight in *Punarvasu* and there are ten days in *Pussa*
- 246 Many days are said to be in *Asilesā* and a month in *Mahā*, seven days in *Puṣṭaphaggunī* and twenty one in *Uttarā*
- 247 (If one gets a disease) in *Ĥattha*, (it remains) for eleven days, in *Cittā*, for one day, in *Sāi*, for seven days and in *Visāhā*, for ten days
- 248 (Know that if one is attacked with a disease) in *Anurāhā*, (it persists) for twenty days, in *Jitthā*, for many days, in *Mūla*, for twenty-four days and in *Puṣṣāsādhā*, for one day
- 249 (Know that if one drifts into disease) in *Uttarā*, (the disease goes on) for ten days, in *Savana*, for five days, in *Dhanitthā*, for a fortnight and in *Sayabhisā*, for twenty days
- 250 (If one falls a prey to a disease) in *Puṣṣa Bhaddavaddā*, (the disease continues) for many days, in *Uttarā*, for twenty days, and twenty one days are said to be in *Revā*
- 251 If one acquires a disease in the aforesaid constellations, it lasts for the aforesaid duration Where is the necessity of saying much on this point?
- 252 He lives for the stated number of days even if he is in knowledge of the coming evil and if he fasts unto death, he lives, then, also for the same duration
- 253 This treatise, dealing with all the portentous phenomena, was composed in an outline, in course of three days, with a standpoint just in keeping with various scriptures
- 254 Victory be to Samyamadeva who has subjugated egoism and who is a chief of the monks here in this world And also to Samyamasena who is his *Guru* as well as to Mādhavachandra who is the *Guru* of the latter

- 255 The treatise entitled the *Ratthasamuccaya* is composed, with the directions of Samyamadeva, by Durgadeva, basing it on many other scriptures
- 256 Let him, who is an expert in the scriptures dealing with the signs of death, publish (it) correcting clearly on this earth what is said against the traditional knowledge out of ignorance or arrogance
- 257 There lived here on this earth a lord of monks named Samyama whose intellect was rendered logical by his studies of the six systems of philosophy and logic, who was well versed in the science of almanac and words, who had completely mastered politics, who was a lion to the elephants in the form of disputants and who had gone through the canon which is just like an ocean with endless shore
- 258 This compendium, which is full of great significance, was, indeed, composed by Durgadeva, who was of a lovely character, whose intellect was purified by the water of knowledge, who had obtained success everywhere in the country, who was engaged in enlightening people, who had fully known the scriptures, who was famous, who had resorted to the lord of learning and who was of pure intellect
- 259 Let the famous treatise of Durgadeva remain renowned on this earth as long as the religion containing decisive statements taught by Jina is progressing in this world, as long as there is a mountain called Meru with desue-yielding trees, as long as there is (this) earth possessed by the kings, and as long as there are moon, sun and a cluster of stars
- 260-261 This was composed on the eleventh of the bright half of *Sāvana*, when the moon was in the constellation called *Mūla*, in the year 1089, in *Kumbhanayanana*, when *Lacchinivās* was ruling, in a pleasant temple of *Santirāha* which is a place of happiness for the monks and the laity fit to get emancipation
-

## NOTES

*N B* Figures on the left indicate numbers of the stanzas

- 1 रिद्धि—Portentous phenomena foreboding misfortune and death Broadly speaking these include omens as well as other mystic devices which are briefly referred to in this treatise, namely, *upasruti*, *chāyā*, *nādi*, *svapna* etc Lexicographers define the Rista thus —

रोगिणो मरणं यस्मादवश्यं भावि लक्ष्यते ।

तल्लक्षणमरिष्टं स्याद्विष्टमप्यभिधीयते ॥

The following definition based on the etymological sense अरिवत् त्रासयन्तीत्यरिष्टानि is found in the commentary of Vācaspati on the *YS* ( App VII ) Regarding the earliest origin of the doctrine of omens and portents WEBER in his *History of Indian Literature* says “The doctrine of omens and portents was with the Indians intimately linked with astrology from the earliest times Its origin may likewise be traced back to the ancient Vedic, nay, probably to some extent even to the primitive Indo-Germanic period It is found embodied, in particular, in the literature of the *Atharvaveda* as also in the *Grhyasūtras* of the other Vedas A prominent place is also accorded to it in the *Samhitās* of Varāhamihira, Nārada etc and it has, besides, produced an independent literature of its own” (Eng trans, 1882, p 264 ) The same author in the same book further remarks —

“The fifth book (or the sixth adhyāya) has quite a peculiar character of its own and is also found as a separate *Brāhmaṇa* under the name of *Adbhūta Brāhmaṇa*, in the latter form, however, with some additions at the end It enumerates untoward occurrences of

daily life, omens and portents along with the rights to be performed to avert their evil consequences. These afford us a deep insight into the condition of civilization" (p 69)

The *Upaniṣads*, *SBE*, Vol I also allude to omens and dreams foreboding death (pp 261-263). The *Gāṇa Sūtras*, *SBE*, Vol 22 enumerate the science of omens and portents as the last of the seventy two sciences (p 282)

PISCHEL in his *Vedische Studien* hints at this science by observing "When he sees lightning in a cloudless sky, let him know that it is so" (I, 112)

The *Kaṇṣiḥa Sūtra* which is the sole existing ritual Sūtra of the *Atharvaveda* also refers, in the thirteenth and the fourteenth Adhyāyas to a variety of omens and portents (p 152)

The *Arthaśāstra* of Kautilya (Trans Shama shastri, Mysore, 1929) indirectly brings in the subject of omens and portents when it mentions "When the nail of the little finger, nimba, Kāma, madhu, the hair of a monkey and the bone of man, all wound round with the garment of a dead man is buried in the house of or is trodden by a man, that man with his wife, children and wealth will not survive three fortnights" (p 423)

Dr PUSALKER in his monumental work states "Belief in magic, amulets, omens etc is found among the vedic Indians also in common with all the ancient people of the world" (*Bhāṣa - a study* By Dr A D PUSALKER, M A, LL B, Ph D, Meherchand Lachhmandas Prakrit and Sanskrit Series, Vol VII 1940, Lahore, page 444) The same book further mentions there 'Dreams and omens were interpreted by royal astrologers and their directions were followed'

Prof D KOSAMBI in his letter of Feb 7, 1941 writes to me "There is not much about Ristas and omens in the Pāli literature. There is a mention of some of these in the first Sutta of the *Dīghanikāya* forbidding the Bhikkhus to indulge in their practice. In one of the Jātakas, star-reading is ridiculed" Prof P V BAPAT also in his postcard of Feb 9, 1941 informs



me to the effect that some references may be found regarding the Riṣṭas in the *Suttanipāṭa* (edited by him) as well as in his article in the Sir Ashutosh Mukerjee Memorial Volume. I have attached in the Appendix a passage from the *MP* (SBE, Vol 36, pp 157-162) just describing the phenomenon of Dream and its implication (App VIII). But it is clear that there is not much material to be found in the Buddhist literature regarding this occult science.

It is the Jain literature rather than the Buddhist that abounds in references to this mystic science of omens and portents. The earliest reference to the *Astānganumitta* which predicts good or bad and is in a way a branch of the *Riṣṭasāstra* is found in the *Ācāravastu* of the third chapter of the ninth *Purva* of the *Drstivāda* according to the *Nāyādharmakāṇḍa* (The canonical books all referred to are the Āgamodaya Samiti Editions), (I, 1), the *Bhagavat* (11, 11, 15, 1,) and the *Sūgata* (1, 12, 9) SBE, Vol 22 considers it as the last of the seventy-two sciences. The *Thānanga* (काले कालण, 10th thāna), the *Anuogadāra* (काल कालणाणी जाणइ वेज्जय वेज्जो, १४९) and the *PSU* (1238) passingly refer to this. The *Samavāya* (47) and the *Panha* (1, 4) allude to it while describing the *Utpāta* etc. The commentary on the *Uttarajjhayana* takes note of the signs and symptoms foretelling good as the following stanzas will show —

सिरफुरणे किर रज्ज पियमेलो होइ बाहुफुरणमि ।

अच्छिफुरणमि अ पिय अहरे पियसगमो होइ ॥

( com on the 8th chap )

चक्खुसिणेहे सुभगो दत्तसिणेहे अ भोयण मिट्ठ ।

तयनेहेण य सोक्ख नहनेहेण होइ परमधण ॥

( com on the 15th chap )

So far as non canonical literature is concerned, Haribhadra in the *Vyavahārakalpa* and Hemacandra in the *YS'* predominantly mention it. This remark is illustrated by the following stanzas —

पुरुषेणाथवा नार्या द्रष्टव्यं न कदाचन ।

चन्द्रबिम्बं निशि शुक्लचतुर्थीसम्भवः किल ॥

( व्यवहारक ७ )

नक्षत्रस्य मुहूर्तस्य तिथेश्च करणस्य च ।

चतुर्णामपि चैतेषां शकुनो दण्डनायक ॥

(व्यवहारकल्प)

In the *Lagnasuddhi* also, Haribhadra deals with this by making statements on आलिङ्गित, दग्ध etc Ratnaśekhara in the *Dinasuddhi* and Jñānasāgara in the *Ratnacūḍakathā* make occasional observations on this science The *Nīdānamuktāvalī* of Pūjyapāda makes some interesting allusions as will be seen from the following ślokaś -

रिष्ट दोष प्रवक्ष्यामि सर्वशास्त्रेषु सम्मतम् ।

सर्वप्राणिहितं दृष्ट कालारिष्टं च निर्णयम् ॥

पीत्वा जलं यस्य न याति तृष्णा भुक्त्वा भुक्ष न क्षुद्रपैति यस्य ।

शक्तिक्षये वाऽथ सुवर्णनासा मासेऽष्टमे तस्य हि कालमृत्युः ॥

खण्ड भवेद्यस्य पदं कदाचित् पकाकिते वा भुवि पासुलेपात् ।

ते सप्तके मासि विहाय सर्वं प्रयाति याम्य सदनं मनुज्या ॥

The *DP* clearly mentions the निमित्त and its efficacy as is borne out by the following gāthās -

न निमित्ता विवर्जति न मिच्छा रिसिभासिय ।

दुर्दिष्टेण निमित्तेण आदेशो उ विणस्सइ ॥ ६९ ॥ ९१५ ॥

× × × × × ×

निमित्ते कितिमे नथि निमित्ते भावि सुज्झए ।

जेण सिद्धा वियाणति निमित्तुप्पायलक्खण ॥ ७४ ॥ ९२० ॥

In addition to these there are so many references in the *VRS'*, *ĀS*, *Vivekavilāsa*, *Naracandra Jāna Jyotiś* and the *Tribhuvanasāra* that it is needless to multiply instances here I have thus tried to give the meaning of the Rīstas in general as well as the earliest reference to the Rīsta as found in the three prominent schools of Indian thought, namely, Vedic, Buddhist and Jaina For its origin and development and for its conception according to Non-Indian schools of thought the readers are requested to refer to parallel passages in the Appendix and to the Introduction

The stanza is an example of मुखविपुल

- 2 जोणीसु—groups or classes which are eighty four lacs in number

नवरि—नवरि, नवर and नवर—all these three mean 'merely' when they are used adverbially See *PV*, 2, 187

- 4 वसणअभिभूओ—attacked by adversities वसण means 'addiction' also Vide infra St 5 To meet the metrical

exigency, the Samdhi between वसण and अभिभूओ is avoided It is allowed by Hemacandra See *PV*, 1, 5 पमाय has a positive sense and means negligence

चउकसाएहि—a quaternary of evil emotions, such as, anger, ego, deceit and greed Of all evil emotions, it is these four which draw the Karmic particles towards the soul rather more effectively

- 5 एदाइ is a form with a S'aurasenī influence See *PV*, 4, 260
- 7 There are five crores, sixty eight lacs, ninety nine thousands, five hundreds and eighty four diseases
- 8 The senses are five, namely, eye, ear, nose, tongue and skin Their objects are also, respectively, sight, sound, smell, taste and touch
- 10 भिगुवादेहि—Compare the following stanzas of the *PSU* -

छउमत्थमरणकेवलिवेहायसगिद्धपिट्टमरण च ।

मरण भत्तपरिज्ञा इगिणि पाओवगमण च ॥ १००७ ॥

× × × × × ×

गिद्धाइभक्खण गिद्धपीठउब्बधणाइ वेहास ।

एए दोन्नि अवि मरणा कारणजाए अणुज्ञाया ॥ १०१६ ॥

टीका —‘उब्बधणाइ वेहास’मिति उद् ऊर्ध्वं वृक्षशाखादौ बन्धनमुद्बन्धन तदादौ यस्य तरगिरिभृगुप्रपातादेरात्मनैव जनितस्य मरणस्य तदुद्बन्धनादि ॥

- 11 जुदी—a form with a Śaurasenī peculiarity
- 12 अहिसलक्खट्टे—अहिंसा is shortened into अहिंस The *PV* permits it See 1, 4 अहिंसा is the one and the first of the three main constituents of the धर्म cf वम्मो मगलमुक्किट्ठ अहिंसा सज्जमो तपो । देवा वि त नमसति जस्स धम्मो सया मणो ॥ १ ॥ *Desveāhanjutt* (Ed Prof K V Abhyanker, M A, 1932, Ahmedabad)

सलेहणा—It means “thinning” It is twofold, external and internal It is बाह्यसलेखना if it refers to body and आभ्यतरसलेखना if it does to कषायस which are four as said before The *PSU* has the following to say on that -

चत्तारि विचित्ताइ विगई निज्जुहियाइ चत्तारि ।

सवच्छरे य दोन्निउ एगतारिय च आयाम ॥ ८७५ ॥

नाइविगिद्धो य तवो छम्मास परिमिय च आयाम ।

अवरे वि य छम्मासे होइ विगिद्ध तवोकम्म ॥ ८७६ ॥

वास कोडी सहिय आयाम कट्टु आणुपुब्बीए ।

गिरिकदर व गतु पाओवगम पवज्जेइ ॥ ८७७ ॥

श्रुतिपासाङ्गीतोष्णदशमशतनाम्नारतिस्त्रीचया-  
निषद्याशय्याक्रेशवधयाचनालाभरोगतृणस्पर्श-  
मलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि ॥ ९ ॥

( 9th Adhyāya )

प्रज्ञाज्ञानादर्शनानि is to be split up as प्रज्ञा + अज्ञान + अदर्शन

- 16 वरमरणकडियाए—The *Maranakandikā* is a small treatise, by an earlier writer, dealing with omens and portents (See *Anekānta*, Ed Pt Jugalakishore, 1941) It has been largely drawn on by Durgadeva in composing the *Ristasamuccaya*
- 21 सडदि is a Śaurasenī form
- 22 दु is a Śaurasenī indeclinable for तु
- 25 ज्यडप्प is a Deśya word meaning swiftness The Gujarātī word झडप is derived from it  
चह is also a Deśya word and means motion The word चाल्य in Gujarātī supports the inference
- 26 लहु is adjective here and means “immediate”
- 36 धिदिणसो and सदिणसो—The दू for त् is a Śaurasenī peculiarity I have preferred the reading सदि to सुइ as it was supported by the *YS* (App XIII)
- 37 नियजीहा has no case terminations perhaps because of the Apabhramśa influence
- 43 उदर is purely a Śaurasenī form of the Skt अवतर The Mantras have been kept in the chāyā as they are in the original
- 49 उत्तमडुम—It can be better taken to mean a tree in a proper condition
- 51-52 Compare these statements of the *Ristasamuccaya* with those of the *YR* (App XIV) and the *KJ* (App XV)  
छत्ति of the text should be read as छ and त्ति meaning thereby ‘six and three’ In the chāyā also it should be rendered by षट्त्रीन् and not by षडिति
- 56 We get here an instance of ganafusion
- 62 रिट्ठाऊ—This is an attributive compound serving as an adjective to स which is understood there in the stanza  
लहुमच्—This is also an attributive compound लहु has the sense of ‘premature’ here The compound has an adjectival sense qualifying गेह It should be noted here that लहु as a separate word is used in the text both as an adverb and as an adjective

- 63 The author can be justified if we take the metre employed to be गीति, also called उद्गाथ Then the stanza is not at all defective metrically
- 64 लहुमरण is a Karmadhāraya compound where लहु means "imminent or fast approaching"
- 65 अहखड is a Tatpuruṣa compound and means a part of the day
- 66 पुरिससारिच्छ apparently means "having the figure of a man"
- 70 मतेवि is an Apabhrāṃśa gerund See *PV*, 4, 440
- 71 सन्वगो means the same thing as is meant by पूर्णङ्ग He should not be devoid of or defective in any of the limbs
- 78 लहु is here used adverbially
- 88 अहवइ is purely an Apabhrāṃśa word for अथवा This form is abundantly used in the *Kumārāpālacarita* (Bombay Sanskrit Series, 1900) See *PV*, 4, 419
- 95 छायापुरिस—For comparison and contrast I have given below a passage from the *S'ivamahāpurāṇa* (*Umā saṃhita*), chap 28

देव्युवाच—देवदेव महादेव कथित कालवञ्चनम् ।

शब्दब्रह्मस्वरूप च योगलक्षणमुत्तमम् ॥ १ ॥

कथित ते समासेन छायिक ज्ञानमुत्तमम् ।

विस्तरेण समारयाहि योगिना हितकाम्यया ॥ २ ॥

शकर उवाच—शृणु देवि प्रवक्ष्यामि छायापुरुषलक्षणम् ।

यज्ज्ञात्वा पुरुष सम्यक् सर्वपापे प्रमुच्यते ॥ ३ ॥

सूर्यं हि पृष्ठत कृत्वा सोमं वा वरवर्णिनि ।

शुक्लाम्बरधरस्त्वग्नी गन्धधूपादिवासित ॥ ४ ॥

सस्मरन्मे महामन्त्रं सर्वकामफलप्रदम् ।

नवात्मकं पिण्डभूतं स्वा छायां सनिरीक्षयेत् ॥ ५ ॥

इष्ट्वा तां पुनराकाशे श्वेतवर्णस्वरूपिणीम् ।

स पश्यत्वेकभावस्तु शिवं परमकारणम् ॥ ६ ॥

ब्रह्मप्राप्तिर्भवेत्तस्य कालविद्धिरितीरितम् ।

ब्रह्महत्यादिकैः पापमुच्यते नात्र संशयः ॥ ७ ॥

शिरोहीनं यदा पश्येत्षड्भिर्मासैर्भवेत् क्षयः ।

समस्तं वाङ्मयं तस्य योगिनं तु यथा तथा ॥ ८ ॥

शुद्धे धर्मे विजानीयात् कृष्णे पापं विनिर्दिशेत् ।

रक्ते बन्धं विजानीयात् पीते विद्विषमादिशेत् ॥ ९ ॥

विबाहौ बन्धुनाशस्याद्वितुण्डे चैव क्षुद्रयम् ।  
 विकटो नश्यते भार्या विजघे धनमेव हि ॥ १० ॥  
 पादाभावे विदेशस्यादित्येतत्कथित मया ।  
 तद्विचार्य्यं प्रयत्नेन पुरुषेण महेश्वरि ॥ ११ ॥  
 सम्यक् त पुरुष दृष्ट्वा सनिवेद्यात्मनात्मनि ।  
 जपेन्नवात्मक मन्त्रं हृदय मे महेश्वरि ॥ १२ ॥  
 इति छायापुरुषलक्षणम्

- 96 मय-मयण-मायहीणो—Note the alliteration  
 97 ठिच्चा—common in Ardhamāgadhī  
 101 गयणविहीणे—To avoid redundancy I have preferred गयण  
 to लक्खण which is referred to by गुञ्जरहिण in st 103  
 106 जि—an Apabhramsa indeclinable See *PV*, 4, 420  
 107 सुमिण—The word सुमिण is for the most part used in  
 Ardhamāgadhī See *PV*, 1, 46 The *Texts of confucianism*, *SBE*, Vols 3 and 27 deal with the interpretation  
 of dreams (3, pp 128 and 350 sq n, 27, p 344) The  
*Upanishads*, *SBE*, Vol 15 give a full explanation of  
 dreams (p 280) A topic that some dreams are auspicious  
 omens while the others are not is treated at length  
 in the *Vedānta Sūtras*, *SBE*, Vol 34 (p 325) and 38  
 (pp 136 sq) The *Vedānta Sūtras*, *SBE*, Vol 48  
 discuss a case that the dreams even though they are  
 unreal, are the cause of the knowledge of real things  
 (p 604) The *Gama Sūtras*, *SBE*, Vol 22 beautifully  
 describe the fourteen auspicious dreams dreamt by  
 Mahāvira's mother and then implication (pp 219 sqq)  
 and also those dreamt by Marudevī the mother of  
 Rṣabhadeva, the first Tirthamkara (pp 281 sq)  
 The *Grihya Sūtras*, *SBE*, Vol 29 enjoin to worship  
 sun if one wanted to get rid of the effect of a bad dream  
 (p 224) Expiatory rites and sacrifices on seeing bad  
 dream have been briefly dealt with in the *Grihya Sūtras*,  
*SBE*, Vol 30 (pp 81 and 183 sq) We also come  
 across a vivid description of dreams in the *Milinda*,  
*SBE*, Vol 36 (pp 157-162) A mention of dream  
 is also made in the *Nāyādharmakāśā* (1, 1) In the  
*Chāndogyaopaniṣad*, the following śloka is found, refer-  
 ring to dreams -

यदा कर्मसु काम्येषु क्षिय स्वप्नेषु पश्यति ।  
 समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने ॥

The 242nd Adhyāya of MATP, is wholly devoted  
 to dreams (See App VI)

From all these foregoing references we can easily conclude that the subject of dream, as a branch of the *Ritasāstra*, is as old as history. For parallel passages and detailed discussion see Appendix and Introduction. स्वप्नानि is found in all the MSS. It should be स्वप्ना and hence interrogation.

- 108 समवाह—one whose seven primary fluids are neither more nor less. They are रसासृग्मासमेदोऽस्थिमज्जाशुक्राणि धातवः । They are sometimes taken as ten by including केश, त्वक् and लायु.
- 110 आरंभ, विकहा and कसाय are the three Jaina technical terms for a sinful activity, a sinful story and a sinful thought respectively. विकहास are four, namely, लीविकथा, भक्तविकथा, देशविकथा and राजविकथा. अच्छित्ता—a gerund in Śauraseni.
- 111 मधुरतण्ण—three sweet things, namely, sugar, honey and clarified butter.
- 112 देवद for देवता reveals Śauraseni influence.
- 113 संठाण—a figure, form, shape. They are five in number, e.g. परिमण्डल, वट्ट, तस, चउरंस and आयय.
- 114 समासदो—a word with a Śauraseni characteristic.
- 115 सिमिणत्थ—Note that it is, mostly, a Māhārāstri Prakrit word.
- 116 पडिमा—There are no case terminations, it is obviously in the Accusative case. Perhaps an Apabhramśa influence is working on it. I have quoted below a passage from the *JAOS*, XV, p. 214 though it does not deal with the images as they are dreamt of in the dream—

“Whenever in a region idols move about or laugh, when they have a frightful appearance, let one know that there is a great peril. When they laugh out, wink, sing and are changed and whenever there is an odour of meat and blood, there is great peril. In cases where a picture looks, sings, or moves suddenly let one declare the death of a king in eight months. When pictures, images and altars undergo a great change let one know that there is a great peril” 12

The image referred to in the text is the image as it is dreamt of in the dream but both descriptions agree as far as the abnormal phenomenon of an image and its inauspicious consequences are concerned.

- 117 परिवार—For an accurate conception of the technical term परिवार, see Maheśvara's *Kāśyapasilpa* (48th *Patala*, *Parivāraśilpī*, pp 142-154, Ānandāśrama Sanskrit Granthāvalī, no 15, 1926)
- 121 देविमहर्वाङ्—The Anusvāra on ह is only for metrical exigency See *PV*, 1, 26
- 122 दु—an indeclinable with a Śaurasenī peculiarity
- 123 दक्खिणदिसाएँ and कालदिसाएँ of st 128 mean the same thing  
णिज्जदि—a verb with a Śaurasenī feature  
विलित्ते—सह is understood after विलित्ते So it is an instance of the Locative Absolute
- 125 पक्खालिअ and निव्वाविअ—gerunds of the Śaurasenī Prākṛit
- 127 अहवद्—an indeclinable purely in Apabhramsa  
रसादले—a word with a Śaurasenī peculiarity
- 130 जेम—an Apabhramsa word See *PV*, 4, 401
- 131 तस्स ए and से देव—These two readings are not happy and I am not satisfied with the presentation of the text  
तस्स ए (ण) णूण and से देव (सदेह°) परिहीण will be, I think, better
- 134 सरि (°सि) सूरु—वा is here taken as understood It means either moon or the sun So also in the *chāyā*
- 135 भणिज्जमाणय—It is the same as भणिज्जमाण In the *chāyā* I have dropped क and rendered it by भण्यमान
- 136 विदिय—a Śaurasenī word for द्वितीय जलद्दसणे—The *Mūlaka*, *SBE*, vol 36 gives some information regarding divination from the marks of the body (pp 157-161) It is also found dealt with in the *Vedānta Sūtras*, *SBE*, vol 48 (p 604) Divination from a mirror is briefly touched in the *Upamśads*, *SBE*, vol 15 (24)
- 137 पक्खालित्ता—a Śaurasenī gerund  
सहिमेण—हिम has got a number of meanings, I have selected 'camphor'  
वरतणु—तनु when it means a "body" has a feminine gender both in Prākṛit and Sanskrit
- 138 सयलअगेसु—To suit the metrical exigency, the Samdhī is avoided See *PV*, 1, 5
- 139 सतणुसह—Though the majority of the MSS is for this word, सवणसह is definitely better
- 149 पण्हअक्खरेसु उण—Note the absence of Samdhī between पण्ह and अक्खर to suit metrical purpose पण्हअक्खरे सउण would have been better It is also warranted by S पण्हअक्खरे (°र) सउण would have been still better The question is



eightfold — अङ्गुलिप्रश्न, अलङ्कारप्रश्न, गोरोचनाप्रश्न, प्रश्नाक्षरप्रश्न, शकुनप्रश्न, अक्षरप्रश्न, होराप्रश्न and लग्नप्रश्न. If we take पण्डितकवरेण उक्तं, there would be some difficulty in enumerating the eight types of the question. To keep in tact the Sanskrit usage and idiom I have taken freedom while rendering this gāthā in Sanskrit in the chāyā. पण्डितकवरेण सङ्ग will be rendered by प्रश्नाक्षरैः शकुनेन in the chāyā. The author clearly wants to distinguish between पण्डितकवर and कवर.

- 154 All the three MSS have got the following stanzas with the numbers mentioned against them —

अहिमतिय सयवार कसयवरभायणम्मि आलत्त ।

इगवण्णगोमण्ण अट्टहियसण्ण जविऊण ॥ १५३ ॥

पक्खालिय करचरणादी जदि पुण आउरस्स सम(स°)लेवे ।

पढम गोमुत्तेण पुणोवि खीरेण रोयगहियस्स ॥

पक्खालिय करजुअल चितह दिण मास वरिसाइ ॥ १५५ ॥

Stanza 153 is the same in all the three MSS. But stanzas 154 and 155 have been composed out of six quarters. Thus the scribe seems to have left out one whole second half of one of the two stanzas and looking to the metre it is the stanza 154 that has lost its second half as पढम गोमुत्तेण पुणोवि खीरेण रोयगहियस्स is fit to be the first half even looking from the context. So stanza 154 has been printed as one having lost its second half on account of the scribe's oversight. The metre is सुखविपुला.

- 156 Contrast the second half of the stanza with the stanzas, 129-134, of *YS'* (See App XIII). The same statement is also repeated in the second half of the st 195 of the *Ristasamuccaya*. This and the other instances show that the author clearly represents a definitely different tradition. The conceptions of the *Sanicakka*, *Ayacakka* and the *Avakahadācakka* are some of such instances.

- 160-169 प्रश्न through प्रश्नाक्षर is elaborately discussed in ten stanzas from 160 to 169. I have quoted below relevant passages on *Āyas* from *NJC* as they are likely to throw much light on the subject —

अथ आयचक्रम् ॥

आयचक्रे द्वादशोष्वा रेखा षट् तिर्यगाश्रिता ।

मनु १४ नक्षत्र २७ दक्षा २ क १२ तिथि १५ षट् ६ सागरा ४ भय ३ ॥ १ ॥

अथ सप्तदशाष्टौ च रधात विलिखेत् क्रमात् ।  
 तत स्वरानषडाश्च वर्णाश्च ङजणोऽङ्गितान् ॥ २ ॥  
 अत्राक्षराध स्यै न्वै स्वरकै सकलित भवेत् ।  
 वसुभिर्भाजिते शेषे आया ध्वजमुखादय ॥ ३ ॥  
 ध्वजो धूम्रोऽथ सिंहश्चा सौरभेय खरो गज ।  
 ध्वाक्षश्चैते क्रमेणैव आयाष्टकमुहाहतम् ॥ ४ ॥  
 काकाद्वलीश्चा च भवेत्सारमेयाच्च रासभ ।  
 बलवान् रासभादुक्षा वृषभादपि कुजर ॥ ५ ॥  
 कुजरादपि पचास्य सिंहादपि बली ध्वज ।  
 ध्वजादपि बली धूम्रस्तथा जातिप्रशेषत ॥ ६ ॥  
 भागहारेण शून्यत्वादष्टम परिगृह्यते ।  
 एकाद्यै शेषभूताकैर्ध्वजाद्याश्चायचक्रमात् ॥ ७ ॥

अथ समरविजयतरे । आयचक्रेति ॥ १ ॥ २ ॥ यथा देवदत्तयज्ञदत्तयो-  
 विजयपराजये । देवदत्तनामाकसख्या एकोनपचाशत् ४९ यज्ञदत्तनामाकसख्या ८४  
 चतुरशीति उभाभ्या वसुभाजिते शेषे देवदत्तस्यैक शेष यज्ञदत्तस्य चत्वारि ४  
 देवदत्तस्यायो ध्वज । यज्ञदत्तस्यायश्चा ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥

आयचक्रमिदं प्रोक्तं यत्सुरैरपि दुर्लभम् ।  
 अत्र नामाक्षरादीना युक्तिरन्या प्रदर्श्यते ॥ ८ ॥  
 जयाजयपरीक्षाया स्वरोदयपरिश्रितात् ।  
 षोडशाक्षरवर्ग स्यात्कादय पच वर्णका ॥ ९ ॥  
 चतुश्चतुष्कवर्णौ च यशौ वगा प्रकीर्तिता ।  
 नान्नि वर्णास्स्वरात् सस्या वर्गवर्णवशाच्च सा ॥ १० ॥

### इति आयचक्रम् ॥

व्याख्या । योवस्य नान्नि ये वर्णा तेषा सख्या एकत्र कार्या, कथ कार्या तत्राह ।  
 वर्गवर्णवशात् । वर्णाणा यावत्सख्यावर्णं तत्सस्या नान्नि पृथक् ग्राह्या, वर्णाना सख्या  
 एकत्र कार्या तथा नान्नि ये मात्रास्वरास्तेषा स्वरवर्गाक्षरसस्या पृथक् ग्राह्या, स्वरसस्या  
 द्विगुणा वर्णसस्या चतुर्गुणा तयो सस्यास्ययोग कृत्वा भाग हरेत् तत “सप्तभिर्नो  
 विशेषाकस्तेनारेरात्मनस्तथा । बलाबल विचार्य स्याद्बुद्धावसरवेदिभिः” । तथा च  
 उदाहरण । देवदत्तस्य दकारस्य त्रि ३ सस्या वकारस्य चत्वार ४ द्वितीयदकारस्यापि  
 त्रिसस्या ३ तकारस्यैक १ वर्णानामेकादश ११ सख्या जाता । अथ स्वराणा सख्या ।  
 एकारस्यैकादश सख्या ११ यत षोडशाक्षरवर्ग । एव दत्त एषा मात्रास्वरोऽकार ।  
 तेषा सख्या तिस्र एव मात्रास्वरसस्या जाता चतुर्दश १४ मात्रासख्या द्विगुणा २८  
 वर्णसख्या चतुर्गुणा जाता ४४ तयो सयोगे जाता सख्या द्विसप्तति ७२ ॥ अथ  
 यज्ञदत्तस्य यकारस्यैका सस्या १ गकारस्य त्रि ३ सख्या यकारस्यैका १ दस्य त्रिसख्या ३  
 तकारस्यैका १ एव वर्णसख्या एकत्र नव ९ तथा यज्ञदत्तनान्नि वर्णस्वराश्चत्वारोऽकारा  
 स्तत्सख्या चत्वार ४ पृथक् स्वरसस्या द्विगुणा ८ वर्णस्वरसख्या चतुर्गुणा ३६ एव  
 षट्त्रिंशत् तद्योगे चतुश्चत्वारिंशत् ४४ द्वयो सप्तभिस्तष्टे शेषाकौ २ उभयो शेष द्वितय  
 गत २ तत्र बलाबलम् । “साम्येन सधिराधिक्ये तयोर्हीनतया वधः” । इदं बलाबलम् ।  
 अथात्रैव पुनर्विशेषमाह । “किञ्चिच्छेषेऽत्र विषमे समे वापि पृथक् भवेत् । विषमे  
 विजयो नूनमाधिक्येऽपि समे परे” । यदि द्वयो सप्तशेषिते सति द्वय विषमाकमेवाव-  
 शिष्यते तदा यस्याधिक स जयी भवति । द्वयो समाकेऽवशेषिते सति यस्य हीनाक

स जयी भवति । अथ पुनविशेषमाह “यथा शेषेऽत्र सख्याके चतुर्भि शेषिते सति विषमे हीनके हानि सया हीने जयो भवेत् । ओजे समेऽधिके शेषे जयहानी पृथक् तयो ” योऽयरोज्ञोविशमेऽधिके जय ममेऽधिके हानि । “एतच्चक्रवरं प्रोक्त सद्य प्रत्ययकारकम्” ॥ ८ ॥ ९ ॥ १० ॥ इति समरविजये आयचक्रम् ।

### ॥ आयचक्रम् ॥

१४	२७	२	१२	१५	६	३	३	१७	८	८
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं
क	ख	ग	घ	ङ	च	ज	झ	ञ	ट	
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ब	भ	म	य	र	ल	व	श	ष	स	ह

(pp 114-116)

There is another passage also from the same book dealing with the same point -

ध्वाक्षश्चारासभवृषगजसिहध्वजानला ।  
यथोत्तरबला सर्वे ज्ञातव्या स्वरपारगै ॥ ५ ॥  
प्रभौ योधे पुरे देशे मित्रनारीगृहेषु च ।  
आयाधिके भवेद्भ्राभो न लाभो बलवर्जिते ॥ ६ ॥  
ध्वजो धूमोऽथ सिंहश्चा सौरभेय खरो गज ।  
ध्वाक्षश्चेति क्रमेणैव आया अष्टौ दिगष्टके ॥ १ ॥  
प्रतिपदाद्युदीयते तिथिभुक्तिप्रमाणत ।  
अहोरात्रे पुन सर्वे यामभुक्त्या भ्रमति च ॥ २ ॥  
आया वर्गाष्टके ज्ञेया दिगष्टकक्रमेण च ।  
स्वोदये मृत्युद ज्ञेय सर्वकार्येषु सर्वदा ॥ ३ ॥

### ॥ आयचक्रम् ॥

ध्वाक्ष ८।३०	ध्वज १।९	धूम २।१०
गज ७।१५		सिह ३।११
खर ६।१४	वृष ५।१३	श्वा ४।१२

(pp 214-215)

The *ACSS* has some passages illustrating the point under consideration They are as follows -

पदम तईयसत्तम रससरपदमतईयवग्गवण्णाइ ।  
 आलिगियाइ सुहया उत्तर सकडअणामाइ ॥ २ ॥  
 कुचजुगवसुदिससरआ वीयचउत्थाइ वग्गवण्णाइ ।  
 अहिधूमिआइ मज्झा ते उण अहराइ वियडाइ ॥ ३ ॥  
 सररिउरुदिवारसरराइ वग्गाण पचमा वण्णा ।  
 डड्ढा वियड सकड अहराहर असुहणामाइ ॥ ४ ॥  
 सव्वाण होइ सिद्धि पन्हे आलिगिपहि सव्वेहि ।  
 अहिधूमिपहि मज्झा णासइ डड्ढेहि सयलेहि ॥ ५ ॥  
 उत्तरसरसजुत्ता उत्तरआ उत्तहत्तरा हुति ।  
 अहरेहि उत्तरतमा अहरा अहरेहि णायव्वा ॥ ६ ॥  
 अहरसरेहि जुत्ता डड्ढा हुति अहरअहरतमा ।  
 कजाइ साहति सुइर अधमा अवमाइ कि बहुणा ॥ ७ ॥  
 डड्ढसरेहि जुत्ता वड्डतमा हुति दड्ढया वण्णा ।  
 ते णासअति कज्ज बलाबलमीसिय सयलेसु ॥ ८ ॥

Note the distinction between the *Ristasamuccaya* and *ACSS* regarding the groupings of letters and the vowels. The former divides the whole kingdom into आलिनिय, जलिय, दड्ढ and सत while the latter into three, namely, आलिनिय, अहिधूमिय and डड्ढ. According to the former the सत is cent per cent good, the आलिनिय is somewhat good and somewhat bad while the दड्ढ and जलिय are cent per cent bad in their implication. According to the latter, the आलिनिय is excellent, the अहिधूमिय, of a mixed character while the डड्ढ is positively bad.

This implication of आलिनिय etc holds good not only with regard to questions of life and death but also with those of जय and पराजय, लाभ and अलाभ, शुभ and अशुभ etc.

The subject is passingly referred to also in *AS* (p 432)

In st 162 विसमेण is a misprint for इगेण. Make similar changes in the *chāyā* and the translation.

The अग्गि (st 163) seems to be वूम as it is supported by *NJC* (See above). The धूम and धूम both mean the same thing. The दख of the *Ristasamuccaya* is the धाव of *NJC*. The रक्खोह (st 166) is difficult to be derived but by method of elimination we can say that it means the same thing as the धवज. I have put a question mark there after रक्खोह to suggest my inability to derive it or to understand it.

I have not emended st 169 of the text. Still

however if the stanza under notice be as under it would justify the parallel statements of *ACSS* and others -

ददु जलिपुसु मरण ण उ आलिगि[यभा]एसु वदु(°दु°)इ ।

सतापुसु अ जीवइ रोइ(°ई°) णथि ति सदेहो ॥ १६९ ॥

170 Drop the hyphen after इय

171 जीव—It is both masculine and neuter

172 सउण—The *Nāyādharmmaḥāo* briefly touches the subject of सउण ( I, 1 ) The *M<sub>41</sub>P* goes somewhat in details in the subject (chap 243 See App VI) The *VS* exhaustively treats the topic of शकुनाशकुन (chap 86 See App XII) The commentary on the *Uttarayjhayana* describes the good शकुन in the following stanza -

अलकृताना द्रव्याणा वाजिवारणयोस्तथा ।

वृषभस्य च शुक्रस्य दर्शने प्रामुखाद्यश ॥

( com on chap 8 )

The *AS* indirectly refers to it on page 406 The *Ratna cūḍakathā* by Jñānasāgarasūri contains a beautiful description on शकुन The *Kausika Sūtra* has a fantastic description on शकुन (*JAOS*, 14, p 247) The *Pattana-sthabhāndāgāryagranthasūci* (*GOS*, 76) devotes some pages on शकुनविचार and शकुनद्वार in Prākṛit and Apabhramśa (pp 81-84) The *VRS'* is the last word on शकुन

For comparative studies the reader should refer to the Introduction and the parallel passages given in the Appendix

चिरसुणिदेहि is not a happy expression I would have rather liked वरसुणिदेहि Here we get an example of *gapa* fusion

173 साससिवा—It has no meaning, so I had to emend it by साम सिवा as it is corroborated by *VRS'* (p 257 and p 589) In the *chāyā* they should be rendered by श्यामा सिवा and in English translation by a bird (perhaps, a female cuckoo) and a jackal but not by a black jackal चम्मयडा—चर्मचट is supported by *VRS'* (p 295, 47)

The metre is गीति, also called उद्गाथ

178 The "*Vācaspatya*" gives the three following stanzas under दु शकुन -

वन्ध्याचर्मतुषास्थिसर्पलवणाङ्गारेन्धनक्लीबविद्-

तैलोन्मत्तवसौषधारिजटिलप्रव्राट्पृणव्याधिता ।

नभ्राम्यक्तविमुक्तकेशपतितव्यङ्गक्षुधार्ता असृक्

स्त्रीपुष्प शरट् स्वगेहदहन मार्जारयुद्ध क्षुत्तम् ॥

काषायीगुडतक्रपङ्कविधवा कुक्का कुदुवे कलि-  
 बंस्तादे स्खलन लुलापसमर कृष्णाति धान्यानि च ।  
 कार्पास वमनञ्च गर्दभरवो दक्षोऽतिरुद्ध गर्भिणी  
 मुण्डाद्गाम्बरदुर्वचोऽन्धबधिरौदवया न दृष्टा शुभा ॥  
 कृष्णावरा कृष्णविलेपनाढ्या कृष्णस्रज मूर्द्धनि धारयन्ती ।  
 दृष्टा प्रकोपा यदि कृष्णवर्णा नारी नरैस्तद्विपदो भवन्ति ॥

- 179 छिक्रिय—The *Ristasamuccaya* denounces sneezing in all directions while *ĀS* considers it auspicious in certain direction ( p 209, 24 )

Also compare –

“From time immemorial the sneeze has been deemed worthy of notice and has usually elicited some form of salutation from bystanders or some expression from the agents The phrase “not to be sneezed at” has behind it an importance attaching to the act of sneezing to which the whole human race bears witness Even children witness it as something peculiar and have sayings of their own such as ‘scat’ or ‘shoo’ The origin of the importance attaching to sneezing is thus a question of psychological import as well as one of culture diffusion.” W R HALLIDAY, *Presitly Narrative*, 175

- 182 ण्हावित्ता—a Śaurasenī form  
 समलहेवि—Note the Apabhramśa influence The form समलङ्ग is used in the *Bhavisattakahā* ( GOS, 20 ) in the sense of विलिप्त just as it is used here
- 183 पहायसमयम्भि is a misprint for पहायसमयम्भि
- 185 पुन्वगय—It may mean पूर्वगत also, the word पूर्व meaning here चतुर्दशपूर्वस which form part of the extinct इष्टिवाद पुन्वगय has been rendered in Sanskrit by पूर्वगत as *PV* allows it ( See 1, 4 )
- 186 सुहसद्वा—For comparison see Appendix III.
- 187 The metre tried here is गीति
- 194 पलियक—The posture is defined as under –

एक पादमथैकस्मिन् विन्यस्योरौ तु संस्थितं ।

इतरस्मिन्स्थैवोरु वीरासनमुदाहृतम् ॥

पर्यङ्कासन is the same as वीरासन

ठिक्का—As the sense required here is causal, the form to be correct should be ठवित्ता But it will not be permissible metrically

- 195 वधेवि—an Apabhramśa form  
नामकरेसियपक्ख etc—See Notes on st 156
- 196 Compare the statement with the sts 129-134 of the  
YS' (Appendix XIII)
- 197 The missing first half of the st. 197 should be of the  
following sense —  
उद्घाटितकराम्भोजस्ततो यत्राङ्गुलीतिथौ ।  
*Ibid*, St 134
- 198 The distinction between the प्रश्नाक्षरप्रश्न and the अक्षरप्रश्न must  
have been now clear It should be also noted that the  
शकुनप्रश्न includes also the शब्दप्रश्न which is देवताजनित and सहज
- 200 The second half of the stanza is metrically defective  
सियवत्थदत्तसयणे is not convincing It can be set in a proper  
order as shown below —  
कज्ज धरेवि चित्ते सुवड सुसियवत्थसयणे वा ॥ २०० ॥  
It would have been better than वा at the end, it is also  
supported by S Figure 10 on the word सिय in the  
stanza is wrong, there should be 11
- 201 सजवियमेयख(°ध°)डिया—The म् added here is styled a Samdhi-  
consonant by Pischel
- 205 अगिगल्ल मग्गिल्ल—Here the anusvāra is added only for metri-  
cal purposes See PV 1, 26
- 206 रक्ख (?)—It is not derivable But looking from the fact  
that the author has dealt with the *Ayas* in the order in  
which he has mentioned them in st 205, रक्ख seems to  
be धय This रक्ख and the रक्खोह of st 166 are identical
- 212 The stanza is an example of मुखविपुला
- 214-216 There is something missing here from the view point  
of meaning. The stanzas are metrically defective also  
The following scheme is suggested —  
रुद्धेसु नत्थि गमण आगमण होइ देसविगयस्स ।  
[ × × × × × ] ॥ २१४ ॥  
रुद्धेसु मरइ सिग्ग [ × × × ] ।  
[ × × ] सहजोणिगएसु सुत्त(सत्तु°)सहिएसु ॥ २१५ ॥  
[ × × × × × × ] ।  
लाहो सहजोणिगए मित्तजुयाए कुड होइ ॥ २१६ ॥  
सीहो [य] गओ धयमि गय-सीहाण धओ तहा मित्तो ।  
भूमस्स य साण खरो विस भूमा रासह-सुणाण ॥ २१७ ॥  
[ × × × × × ] ।  
भूम धओ वलस्स य सेसाया तस्स इह सज्जे ॥ २१८ ॥

सुत् in st 214 is a scribal error of a metathetical nature

219 The first half of the verse is metrically defective It can be corrected by adding सु to सटिए

220-222 आईए—Loc of आईय which is but another form of आइ=आदि The form आईय is used in this sense in the 7th gāthā of the *Jwancāra* The *AS* gives a different plan -

नामनक्खत्तमक्खिदू एकनाडीगया जया ।

तया दिणे भवे मच्चू नञ्हा जिणभासिय ॥ ११५ ॥

(p 480)

The same work mentions a theory “आधानाद्दशमे जन्म” on page 120 Compare it with the statement contained in the first half of st 221 Thus it is abundantly clear that the author represents a really different tradition

223 The *NJC* contains the diagram of the Nādicakra different from that which is described in our text -

आर्द्रादिक लिखेच्चक मृगात च त्रिनाडिकम् ।

भुजङ्गसदृशाकारं मध्ये मूल प्रकीर्तितम् ॥ १ ॥

यद्दिने एकनाडीस्याश्चन्द्रनामर्क्षभास्करा ।

तद्दिन वर्जयेत्तत्र विवादे विग्रहे रणे ॥ २ ॥

(p 152)

This formula certainly tallies with that of *AS* referred to in the Notes on sts 220-222

224-226 The *YS'* lays down the following diagram -

शनि स्याद्यत्र नक्षत्रे तद्वातव्य मुखे तत ।

चत्वारि दक्षिणे पाणौ त्रीणि त्रीणि च पादयो ॥ १९७ ॥

चत्वारि वामहस्ते तु क्रमशः पञ्च वक्षसि ।

त्रीणि क्षीर्षे दशोर्द्धे द्वे गुह्ये एक शनौ नरे ॥ १९८ ॥

निमित्तसमये तत्र पतित स्थापनाक्रमान् ।

जन्मर्क्ष नामकक्ष वा गुह्यदेशे भवेद्यदि ॥ १९९ ॥

इष्ट श्लिष्ट ग्रहेर्दुष्टे सौम्यैरग्रेक्षितायुतम् ।

सज्जत्यापि तदा मृत्यु का कथा रोगिण पुन ॥ २०० ॥

(App XIII).

The *NJC* describes it in the following way -

शनिचक्र नराकारं लिखित्वा सौरिभादित ।

नामकक्ष भवेद्यत्र श्रेय तत्र शुभाशुभम् ॥ १ ॥

मुखैक वक्षदोस्तुर्यं षट्पादौ पञ्च हृत्करे ।

वामे दुर्य त्रय क्षीर्षे नेत्रे गुह्ये द्विक द्विकम् ॥ २ ॥



मुखे हानिर्जयो दक्षे भ्रम पादे श्रियो हृदि ।  
वामे शीर्षे भय राज्य नेत्रे सौख्य मृतिर्गुदे ॥ ३ ॥

(p. 208)

The *AS* (pp 101-102) gives the scheme of the *Samcakka* as under -

यस्मिन् शनिश्चरति वक्रगत तदक्ष  
चत्वारि दक्षिणकरैःऽद्वियुगे च षड्भूम् ।  
चत्वारि वामकरगाण्युदरे च पञ्च  
भूर्भिर्त्रय नयनयोर्द्वितय गुदे च ॥ १ ॥

227 The वर्गचक्र as described in *NJC* is as under -

॥ वर्गचक्रम् ॥

ध्वाक्ष २ श अज	ध्वज ८ अ ग	धूम ५ क मा
गज ३ य मृग		सि ६ च सि
रासभ १ प मू	वृष ७ त सर्प	श्व ४ ट श्व

अगरुह कमार्जारश्च सिंहश्च शुनीसुत ।  
न सर्पौ मूषक पञ्च यो मृग शशआत्मज ॥ १ ॥  
वसु ८ भूत ५ रसा ६ वेदा ४ सुनि ७ चद्रा १ भि ३ बाहव ।  
पूर्वादिक्रमतो ज्ञेया वर्गोपरि दिगष्टके ॥ २ ॥  
नास्त्रि वर्गादिवर्णानामका कार्या पृथक् पृथक् ।  
पिडिता वसुभिर्भक्ता शेषमायो ध्वजादिक ॥ ३ ॥  
शेषसख्या ध्वजो धूम सिंह श्ववृषरासभा ।  
गजध्वाक्षौ क्रमेणैव आया अष्टौ भवति ते ॥ ४ ॥  
ध्वाक्षश्चारासभवृषगजसिंहध्वजानला ।  
यथोत्तरबला सर्वे ज्ञातव्या स्वरपारगै ॥ ५ ॥  
प्रभौ योधे पुरे देशे मित्रनारीगृहेषु च ।  
आयाधिके भवेद्भामो न लाभो बलवर्जिते ॥ ६ ॥

(p 214)

228 The emended य in the पूर्वार्ध is quite necessary but we can dispense with the emendment पञ्च and take the stanza to be an example of उपगीति, also called गाय

229 पञ्चदिगो—Is पञ्चविहो not more fitting?

The five categories, to wit, उदिह, भमिह, भामिह, सञ्ज्ञागओ

and अत्यमिओ resemble somewhat with the five types of the planets known in Astrology, namely, बाल, कुमार, तरुण, वृद्ध and मृत The author has described here five types of the स्वर, namely, नामस्वर ( st 229 ), जन्मस्वर ( st 230 ), गर्भस्वर ( st 230 ), मासस्वर ( sts 230—235 ) and राशिस्वर ( st 236 ). compare the मासस्वरचक्र of the text with that of *NJC* and note the fundamental difference —

नभस्य मार्गवैशाखे ह्यस्वरस्योदयो भवेत् ।

आश्विनश्रावणाषाढेष्विकारो नायक स्मृत ॥ १ ॥

उकारश्चैत्रपौषे स्यादेकारो ज्येष्ठकार्तिके ।

ओकार उदय याति माघफाल्गुनमासयो ॥ २ ॥

द्वे दिने व्यन्ध्यो नाड्यश्चाष्टात्रिंशत् पलानि च ।

अंतरोदययुक्तोऽसावत्र वै मासिकस्वरे ॥ ३ ॥

इति यामले मासस्वरचक्रम् (p 19).

233 If we do not emend the stanza, it represents a variety of the गथा called उपगीति which is also known as गथ

235 सावणसिअपक्खस्स—This shows that the author is in favour of the *Pūrnamānta* months As this usage was current in the North, it supports our inference that the author, in all probability, must have flourished in the North JACOBI says to the effect that in connection with the Śaka Samvat, the *Amānta* months were generally made use of The Śaka Samvat was the generally accepted Samvat of the southerners and the months in the system of the Śaka Samvat were almost always *Amānta* (See *Samarāṅgacakāḥā*, *Bibliotheca Indica Series*, Vol 169, 1926, Intro p 2 as quoted from the *Indian Antiquary*, 1896, p 271, footnote)

236 राशिसरो—The *NJC* gives a different description of the राशिस्वरचक्र —

मेघवृषावकारे च मिथुनाद्या षडशका ।

मिथुनाशत्रय चैवमिकारे सिंहकर्कटौ ॥ १ ॥

कम्भातुला उकारे च वृश्चिकाद्यास्तयोऽशका ।

एकारे वृश्चिकात्याशाश्चाप षट् च मृगादिमा ॥ २ ॥

अंशास्तयो मृगस्यात्या कुम्भीनौ तथैस्वरे ।

एव राशिस्वर प्रोक्तो नवाशकक्रमोदय ॥ ३ ॥ (p. 14)

237 पच वि—The items enumerated are four, namely, नक्षत्रं, राशी, वृत्त and तिथी The numeral used is पच, thus there is

anomaly The *JC* includes the स्वर at the time of describing the scheme of the *Sarvatobhadraçakra*. Thus the first half of the stanza can be emended as below to make it agreeable with the tradition of *JC* which is certainly authoritative -

नक्षत्रं सर रासी वगं तह [य] तिही [य] वियाणेह ।

The *NJC* also corroborates the tradition embodied in *JC* through the following words -

नक्षत्रेऽस्ते रजो वर्णे हानि शोक स्वरेऽस्तगे ।

राशौ विघ्न तिथौ भीति पञ्चाले मरण ध्रुवम् ॥ ४६ ॥ (p 63)

It is also worth noting that the word वग used in the text may be wrong though it uses the word वग in st 227. It may perhaps be वर्ण.

- 238 अवकहडाचक्रे—Looking to the contents of the formula, it appears that the name given to it is incorrect. The contents are those of the *Sarvatobhadraçakra*. Compare the following stanzas of *NJC* with those of the text -

अथात सप्रवक्ष्यामि चक्र त्रैलोक्यदीपकम् ।

विख्यात सर्वतोभद्र सद्य प्रत्यकारकम् ॥ १ ॥

ऊर्ध्वगा दश विन्यस्य तिर्यग्रेखास्तथा दश ।

एकाशीतिपद चक्र जायते नात्र सशय ॥ २ ॥

अकारादिस्वरा कोष्ठेऽप्यंशादिविदिशि क्रमात् ।

सृष्टिमार्गेण दातव्या षोडशैव चतुर्भसम् ॥ ३ ॥

कृत्तिकादीनि धिष्यन्ति पूर्वांशादि लिखेत् क्रमात् ।

सप्त सप्त क्रमादेतान्यष्टाविंशतिसंख्यया ॥ ४ ॥

अवकहडादिषु प्राच्या मटपरताश्च दक्षिणे ।

नयभजसाश्च वाहण्या गसदचलास्तथोत्तरे ॥ ५ ॥

त्रयस्त्रयो वृषाद्याश्च पूर्वांशादिक्रमाद्बुधै ।

राशयो द्वादशैव तु मेघान्ता सृष्टिमार्गत ॥ ६ ॥

शेषेषु कोष्ठकेष्वेव नडादितिथिपञ्चकम् ।

वाराणा सप्तकं लेख्य भौमादित्यक्रमेण च ॥ ७ ॥

भौमादित्यौ च नंदार्था भद्राया बुधश्चीतगू ।

जयायां च गुरुः प्रोक्तो रिक्तायां भार्गवस्तथा ॥ ८ ॥

पूर्णाया शनिवारश्च लेख्य चक्रेऽथ निश्चितम् ।

इत्येष सर्वतोभद्रविज्ञान कीर्तितो मया ॥ ९ ॥

(pp. 55, 56).

## ॥ अथ सर्वतोभद्रचक्रम् ॥

अ	क	रो	मृ	आ	पु	पु	श्ले	आ
भ	उ	अ	व	क	ह	ड	ऊ	म
अ	ल	ल	वृ	मि	क	लृ	म	पू
रे	व	मे	ओ	र म	औ	सि	ट	उ
उ	व	मी	शु	श ख	क	प	ह	
पू	स	कु	अ	गु	अ	तु	र	बि
श	ग	ऐ	म	ध	वृ	ए	त	स्वा
ध	रु	ख	ज	भ	य	न	ऋ	वि
ई	अ	अ	उ	पू	मू	उये	अ	इ

(p 58)

Looking to the contents of the *Avakahadācakra* and the *Sarvatobhadracakra*, it is crystal clear that both the diagrams are different and the scheme outlined in our text tallies completely with that of the latter. This scheme finds full support from *JC* also (pp 86-87)

Thus I repeat once more my conclusion arrived at in the Introduction that Durgadeva is a representative of an altogether different tradition the origin of which lies buried in some ancient and authoritative trend of thought perhaps preserved in the *Maranakandikā* on which, he plainly admits, he has largely drawn. The author is certainly not a man of insignificance. The *Samvākka*, the *Nāḍīcākka*, the *Avakahadācākka* (properly called the *Sarvatobhadracakra*), the *Ayacakka*, the *Saracakka*, and many other statements to which I have drawn attention at proper places in the Introduction or Notes clearly reveal the author's belonging to a school of thought which is different, in most of the points, from a generally accepted and followed school of thought.

Moreover the word अवकहडाचके in the stanza is metrically quite fitting. Thus what is meant here by the author through the *Avakahadācakka* is what is believed by the orthodox school by the *Sarvatobhadra cakra*. We can, I honestly think, never dismiss this point by simply saying that the author has made a mistake. There may come out MSS which may remove some trivial drawbacks but with regard to his belonging to a distinctly new tradition, there is no doubt even if MSS come out.

In stanzas, from 198 to 240, the author has beautifully compressed the होराप्रश्न which is really complex. He now handles the लग्नप्रश्न in the following three stanzas.

- 240 लग्न—The sts 240, 241 and 242 deal with the लग्नप्रश्न. To get a rather detailed idea compare and contrast these three sts with the seven sts, from 201 to 207, of the *YS'* (App XIII). For astrological interpretation also see *SBE*, Vol 3, 350 n.
- 243 हवति पजरदियहाइ of P does not fit in with the context. I have given below the interpretation of the *Bhansayya-ratnāvalī* (Ed. Kavirāja Vinodlal Sen, Calcutta), on the point —

कृत्तिकाया यदा व्याधिरूपज्ञो भवति स्वयम् ।  
 नवरात्र भवेत्पीडा त्रिरात्र रोहिणीषु च ॥  
 मृगशीर्षे पञ्चरात्रमाद्र्या मुच्यतेऽसुभिः ।  
 पुनर्वसौ तथा पुण्ये सप्तरात्रेण मोचनम् ॥  
 नवरात्र तथाऽऽश्लेषे द्मशानान्त मघासु च ।  
 द्वौ मासौ पूर्वफल्गुण्यामुत्तरासु त्रिपञ्चकम् ॥  
 हस्ते च सप्तमे मोक्षश्चित्रायामर्द्धमासकम् ।  
 मासद्वय तथा स्वात्या विशाखे दिनविंशति ॥  
 मित्रे चैव दशाहानि ज्येष्ठायामर्द्धमासकम् ।  
 मूलेन जायते मोक्ष पूर्वाषाढे त्रिपञ्चकम् ॥  
 उत्तरे दिनविंशत्या द्वौ मासौ श्रवणे तथा ।  
 धनिष्ठायामर्द्धमासो वारुणे च दशाहकम् ॥  
 पूर्वभाद्रपदे देवि ऊनविंशतिवासरम् ।  
 त्रिपञ्चञ्चाहिर्ब्रह्मे च रेवत्या दशरात्रकम् ॥  
 अहोरात्र तथाऽश्विन्या भरण्या तु गतायुषः ।  
 मृग क्रमेण जानीयात्तक्षत्रेषु यथोचितम् ॥

इति गौरीकञ्चुलिकायाम् (pp. 105-106)

By comparing we find that both the descriptions do not agree even in one item. Thus it further corroborates my hypothesis that the author is a representative of an altogether different tradition as I have proved in the Introduction and also heretofore in the Notes

- 246 The second half of the stanza is metrically defective  
 250 रेवइदिअहे समुदिहे is grammatically not a happy expression  
 रेवइदिअहा समुदिहा would have been correct  
 252 रि(दि°)दुरिदो—The anusvāra is there because of metrical necessity  
 अणसण—Even if one has glimpses of evil, it cannot be averted. Then why not face it boldly? In other words, when one gets prognostications of death, he should patiently undertake to fast unto death. Compare the following stanza of *PSU* –

धीरेण वि मरियन्व कापुरिसेण वि अवस्स मरियन्व ।

तम्हा अवस्समरण वर खु धीरत्तणे मरिउ ॥

(p 301)

- 254 जयउ—A transcript of the following eight Sts provided by Pt Jugalkishoreji could not solve my difficulties as the MS which he has got seems to be of the P type  
 255 [सजम] देवस्स—The lacuna cannot be more fittingly filled up  
 256 वरिदु—The *PV* allows the dropping of initial अ as in अलावू and अरण्य (See 1, 66) विरिदु also is equally tenable  
 257 °इम—It seems a scribal error of a metathetical nature. So I have emended it accordingly  
 पचग—सहागमी would have been certainly more welcome  
 इह—The anusvāra is there to meet metrical demands  
 258 वागीसरायण्णो—This Tatpuruṣa compound which is of the type of कृष्णश्रित can be solved as वागीश्वरमापन्न ।  
 259 मही सा मही etc This and the phrase जा नाय (?) च सुरा णमो तिपहुगा do not yield satisfactory meaning though the sense is somewhat like this –

So long as there is this earth owned by kings as well as there are the snake (शेषनाग), the gods, the sky and the Ganges (in this case तिपहुगा will have to be emended by तिपहुगा)

नाय can also mean heaven

Compare the following stanza of *YR* –

यावद्ध्योमनि बिम्बमम्बरमणेरिन्दोश्च विद्योतते

यावत्सप्त पयोधय सगिरयस्तिष्ठन्ति पृष्ठे भुव ।

शिवशिवनिमण्डलं कणितेरास्ते कणामण्डले

कावत्सन्निषज यन्तु परित श्रीयोगरत्नाकरम् ॥ २ ॥

( p 455 )

- 261 तिरिकुसनयरण[य]ए—See Introduction It can be identified with कुमेरगढ near Bharatpur See Samsodhaka, Vol 11, 1998

At the end, there are seven more Dvāragāthās to be found only in P This is why I have excluded them from the text Still however, I have given them below for the sake of information –

देवय १ सङ्ग २ उवत्सुइ ३ छाया ४ नाडी ५ विमिच्छ ६ जोइसओ ७ ।

सुविणग ८ अरिट्ट ९ जतप्पओग १० विज्जाहिं ११ काळगमो ॥ १ ॥

दास्यायेय

अंगुट्टखगादप्पणकुङ्गाइसु पवरविज्जलत्तीए ।

भवत्सारीआ विह्मीए तहाविहा देवया कवि ॥ २ ॥

साहिज्ज पुच्छिअत्थ नवर बिहिप्पा द्दह सुइअओ ।

निच्चलमण्णे सरिज्जा विज्ज तदेवयाहवणिं ॥ ३ ॥

विज्जइत्थ पुण अ नरवर ठवइ मत्ति अत्थअत्थ ।

इविस्ससिगहणे एसा अट्टत्तरदस्सहस्समण ॥ ४ ॥

जावेण साहिअट्टा अह संपत्तम्मि कज्जकालम्मि ।

अंगुट्टाइसु लीअइ अट्टत्तरसहस्सजावेण ॥ ५ ॥

तत्तो कुमारिआओ वच्छिअमत्थ निअति निम्भत्त ।

सम्पत्तनिच्चलाण नवर वच्छिअकरी एसा ॥ ६ ॥

अहव सय चिय सक्ख अविस्सत्तमणा गुणेहि खवगस्स ।

त नत्थि ज न सगइइ कित्तिअमिह मरणकाल उ ॥ ७ ॥

## APPENDIX





## APPENDIX

### I From AV —

स्वप्नं सुप्त्वा यदि पश्यासि पाप मृगः सृति यति धावाद्जुष्टाम् ।

परिक्षवाच्छकुनेः पापवादाद्य मणिर्वरणो वारयिष्यते ॥ ६ ॥

अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात् ।

मृत्योरोर्जीयसो वृधाद् वरणो वारयिष्यते ॥ ७ ॥ (10, 3, 6-7, p 146) <sup>5</sup>

### II From AA —

तौ यत्र विहीयेते चन्द्रमा इवादित्यो दृश्यते न रश्मय प्रादुर्भवन्ति लोहिनी द्यौर्भवति यथा मञ्जिष्ठा व्यस्त पायु काककुलायगन्धिकमस्य शिरो वायति सपरेतोऽस्यात्मा न चिरमिव जीविष्यतीति विद्यात् । स यत्करणीय मन्येत तत्कुर्वीत यदन्ति यच्च दूरक इति सप्त जपेदादिप्रज्ञस्य रेतस इत्येका यत्र ब्रह्मा <sup>10</sup> पवमानेति षष्ठद्वय तमसस्परीत्येका । अथापि यत्र छिद्र इवादित्यो दृश्यते रथनाभिरिवामिष्यायेत छिद्रा वा छाया पश्येत्तदप्येवमेव विद्यात् । अथाप्यादर्शो बोदके वा जिह्वाशिरस वा शिरस वात्मान पश्येद्विपर्यस्ते वा कन्याके जिह्वेन वा दृश्येयाता तदप्येवमेव विद्यात् । अथाप्यपिधायाक्षिणी उपेक्षेत तद्यथा बटरकाणि सपतन्तीव दृश्यन्ते तानि यदा न पश्येत्तदप्येवमेव विद्यात् । अथाप्यपिधाया <sup>15</sup> कर्णा उपशृणुयात्स एषो अग्रेरिव प्रज्वलतो रथस्येवोपबिद्धिस्तं यदा न शृणुयात्तदप्येवमेव विद्यात् । अथापि यत्र नील इवाग्निर्दृश्यते यथा मयूरग्रीवामेघे वा विद्युत पश्येन्मेघे वा विद्युत न पश्येन्महामेघे वा मरीचीरिव पश्येत तदप्येवमेव विद्यात् । अथापि यत्र भूर्मि ज्वलन्तीमिव पश्येत तदप्येवमेव विद्यात् । इति प्रत्यक्षदर्शनानि । अथ स्वप्ना । पुरुष कृष्ण कृष्णदन्त पश्यति स एन हन्ति वराह एन हन्ति मर्कट <sup>20</sup> एनमास्कन्दयत्याशु वायुरेन प्रवहति सुवर्ण खादित्वापगिरति मध्वश्नाति बिसानि भक्षयत्येकपुण्डरीक धारयति खरैर्वराहैर्युक्तैर्याति कृष्णा धेनु कृष्णवत्सा नलदमाली दक्षिणामुखो ब्राजयति । स यद्येतेषां किञ्चित्पश्येदुपोष्य पायस स्थालीपाक भ्रपयित्वा रात्रीसूक्तेन प्रत्यूच हुत्वान्येनाग्नेन ब्राह्मणान्भोजयित्वा चरु स्वय प्राश्नीयात् ।

(3, 2, 4, pp 135 ff) <sup>25</sup>

### III From ON —

नदीतूर पुण्णस्स दसण सखपडहसहो य ।

भिगारच्छत्तचामरधयप्पडागा पसत्थाइ ॥ १०९ ॥

समण सजय दत्त सुमण मोयगा दहिं ।

मीण घट पडाग च सिद्धमत्थ वियागरे ॥ ११० ॥

<sup>30</sup>

### IV From MBh —

योऽरुन्धती न पश्येत दृष्टपूर्वा कदाचन ।

तथैव ध्रुवमित्याहु पूर्णेन्दु दीपमेव च ॥ ९ ॥

खण्डाभास दक्षिणतस्तेऽपि संवत्सरायुषः ।  
 परचक्षुषि चात्मानं ये न पश्यन्ति पार्थिव ॥ १० ॥  
 आत्मच्छायाकृतीभूत तेऽपि सवत्सरायुष ।  
 अतिबुधिरतिप्रज्ञा अप्रज्ञा चाद्युतिस्तथा ॥ ११ ॥

× × ×

5 कृष्णद्यावच्छविच्छाय षण्मासान्मृत्युलक्षणम् ।  
 ऊर्णनाभेर्यथा चक्र छिद्र सोम प्रपश्यति ॥ १३ ॥  
 तथैव च सहस्राशु सप्तरात्रेण मृत्युभाक् ।  
 शवगन्धमुपाग्राति सुरभिं प्राप्य यो नर ॥ १४ ॥  
 देवतायतनस्थस्तु सप्तरात्रेण मृत्युभाक् ।  
 10 कर्णनासावनमन दन्तदृष्टिविरागिता ॥ १५ ॥

(XII (शातिपव), 317th Adhyāya, p 643)

V From VP —

वायुरुवाच—

बभ्येद्वायसपङ्कीभि पाशुवर्षेण वा पुन ।  
 15 छाया वा विकृता पश्येच्चतु पञ्च स जीवति ॥ ७ ॥  
 × × ×  
 अप्सु वा यदि वाऽऽदर्शे आत्मान यो न पश्यति ।  
 अशिरस्क तथाऽऽत्मान मासादूर्ध्व न जीवति ॥ ९ ॥  
 × × ×  
 (\*यस्य वै स्नातमात्रस्य हृत्पाद वाऽवशुष्यति ।  
 धूमो (म) वा मस्तकान्नश्ये (त्पश्ये) दृशाहं न स जीवति ॥ ११ ॥  
 × × ×  
 20 भूयो भूय श्वसेद्यस्तु रात्रौ वा यदि वा दिवा ।  
 दीपगन्ध च नो वेत्ति विद्यान्मृत्युमुपस्थितम् ॥ २१ ॥  
 × × ×  
 मुक्तकेशो हसन्नैव गायन्नृत्यश्च यो नर ।  
 याम्याशाभिमुखो गच्छेत्तदन्त तस्य जीवितम् ॥ २५ ॥  
 × × ×  
 द्वे चात्र परमे रिष्टे एतद्रूप पर भवेत् ।  
 25 घोष न शृणुयात्कर्णे ज्योतिर्नेत्रे न पश्यति ॥ २८ ॥  
 × × ×  
 ऊर्ध्वा च दृष्टिर्न च सप्रतिष्ठा रक्ता पुन सपरिवर्तमाना ।  
 मुखस्य चोष्मा शुषिरा च नाभिरत्युष्णमूर्ध्नो विषमस्य एव ॥ ३० ॥

(19th Adhyāya, pp 49-51)

VI From MatP —

30 मत्स्य उवाच—

शक्रध्वजाभिपतन पतनं शशिसूर्ययो ।  
 दिव्यान्तरिक्षभौमानामुत्पाताना च दर्शनम् ॥ ९ ॥  
 × × ×

हानिश्चैव स्वगात्राणा विरेकवमनक्रिया ।  
दक्षिणाशाभिगमनं व्याधिनाऽभिभवस्तथा ॥ ११ ॥

× × ×

नागेन्द्रमोक्षध्वजं ज्ञेयं तु स्वप्ननाशनम् ।  
स्वप्नास्तु प्रथमे यामे सवत्सरविपाकिन ॥ १७ ॥  
षडभिर्मासैर्द्वितीये तु त्रिभिर्मासैस्तृतीयके ।  
चतुर्थे मासमात्रेण पश्यतो नात्र सशय ॥ १८ ॥  
अरुणोदयवेलाया दशाहेन फल भवेत् ।  
एकस्या यदि वा रात्रौ शुभं वा यदि वाऽशुभम् ॥ १९ ॥

(242nd Adhyāya)

मत्स्य उवाच—

इन्धनं च तथाऽङ्गारं गुडं तैलं तथाऽशुभम् ।  
अभ्यक्तं मलिनं मुण्डं तथा नग्नं च मानवम् ॥ ३ ॥

× × ×

निर्मतस्य तु द्वारदौ शिरसश्चाभिधातिता ।  
छत्रध्वजाना वस्त्राणा पतनं च तथाऽशुभम् ॥ १२ ॥

× × ×

गणिका च महाभाग दूर्वा चाऽऽर्द्रा च गोमयम् ।  
रुक्मं रुप्यं तथा ताम्रं सर्वरत्नानि चाप्यथ ॥ १७ ॥  
औषधानि च धर्मज्ञ यवा सिद्धार्थकास्तथा ।  
नृचाह्यमानं यानं च भद्रपीठं तथैव च ॥ १८ ॥  
खड्गं छत्रं पताका च सृष्ट्याऽऽयुधमेव च ।  
रत्नजलिङ्गानि सर्वाणि शिवं रुदितवर्जितम् ॥ १९ ॥  
घृतं दधि पयश्चैव फलानि विविधानि च ।  
खस्तिकं वर्धमानं च नन्द्यावर्तं सकौस्तुभम् ॥ २० ॥

(243rd Adhyāya)

VII From YS —

सोपक्रमं चिरुपक्रमं च कर्म तत्सयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

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अरिष्टेभ्यो चेति । त्रिविधमरिष्टमाध्यात्मिकमाधिभौतिकमाधिदैविकं चेति ।  
तत्राऽऽध्यात्मिकं घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवष्टब्धे न  
पश्यति तथाऽऽधिभौतिकं यमपुरुषान् पश्यति, पितृनतीतानकस्मात्पश्यति ।  
तथाऽऽधिदैविकं स्वर्गमकस्मात्सिद्धान्वा पश्यति । विपरीतं वा सर्वमिति । अनेन  
वा जानास्यपरान्तमुपस्थितमिति ॥ २२ ॥ व्यासभाष्य

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आसङ्गिकमाह—अरिष्टेभ्यो वा । अरिचन्नासयन्तीत्यरिष्टानि त्रिविधानि मरण-  
चिन्हानि । विपरीतं वा सर्वं माहेन्द्रजालादिव्यतिरेकेण ग्रामनगरादि स्वर्गमभि-  
मन्यते, मनुष्यलोकमेव देवलोकमिति ॥ २२ ॥ वाचस्पत्या.

अरिष्टेभ्यो वा । अरिष्टानि त्रिविधानि—आध्यात्मिकाधिभौतिकाधिदैविकमेवेन  
तत्राऽऽध्यात्मिकानि पिहितकर्मणः, कोष्ठस्यवायोर्घोषं न शृणोतीत्येवमादीनि । 35

आधिभौतिकान्यकसाद्विकृतपुरुषदर्शनादीनि आधिदैविकान्यकाण्ड एव द्रष्टुमशक्य-  
स्वर्गादिपदार्थदर्शनादीनि । तेभ्यः शरीरवियोगकालं जानाति । भोजदेवीया  
( 3, 22, pp 147 and 38 )

VIII From *MP* —

5 भन्ते नागसेन, इमस्मिं लोके नरनारीयो सुपिण पस्सन्ति कल्याणम्पि,  
पापकम्पि, दिट्ठपुब्बम्पि, अदिट्ठपुब्बम्पि, कटपुब्बपि, अकटपुब्बपि, खेमम्पि,  
सभयम्पि, दूरे पि, सत्तिके पि, बहुविधानि पि, अनेकवण्णसहस्साणि दिस्सन्ति ।  
किञ्च एतं सुपिणं नाम को च एतं पस्सतीति । — निमित्तमेतं महाराज सुपिणं  
नाम यं चित्तस्स आपाथमुपागच्छति च यं इमे महाराज सुपिणं पस्सन्ति  
10 वातिको सुपिणं पस्सति, पित्तिको सुपिणं पस्सति, सेम्हिको सुपिणं पस्सति,  
देवतूपसहारतो सुपिणं पस्सति, समुदाचिण्णतो सुपिणं पस्सति, पुब्बनिमित्ततो  
सुपिणं पस्सति तत्र महाराज यं पुब्बनिमित्ततो सुपिणं पस्सति तं येव सच्चं  
अवसेसं सिच्छाति । — भन्ते नागसेन, यो पुब्बनिमित्ततो सुपिणं पस्सति,  
किं तस्स चित्तं सयं गत्वा तं निमित्तं विचिनाति, तं वा निमित्तं चित्तस्स  
15 आपाथमुपागच्छति, अज्यो वा आगत्वा तस्स आरोचेतीति । — न महाराज  
तस्स चित्तं सयं गत्वा तं निमित्तं विचिनाति, नापि अज्यो कोचि आगत्वा  
तस्स आरोचेति, अथ रवो तं येव निमित्तं चित्तस्स आपाथमुपागच्छति ।  
यथा महाराज आडासो न सयं कुहिञ्चि गत्वा छायां विचिनाति, नापि अज्यो  
कोचि छायां आनेत्वा आडासं आरोपेति, अथ रवो यतो कुतोचि छाया आगत्वा  
20 आडासस्स आपाथमुपागच्छति, एवमेव रवो महाराज न तस्स चित्तं सयं गत्वा  
तं निमित्तं विचिनाति, नापि अज्यो कोचि आगत्वा आरोचेति, अथ रवो यतो  
कुतोचि निमित्तं आगत्वा चित्तस्स आपाथमुपागच्छतीति ।

भन्ते नागसेन, यं तं चित्तं सुपिणं पस्सति, अपि नु तं चित्तं जानाति  
एवं नाम विपाको भविस्सति खेमं वा भयं वा ति । — नहि महाराज तं चित्तं  
25 जानाति एवं विपाको भविस्सति खेमं वा भयं वा ति, निमित्ते पन उप्पन्ने  
अज्येसं कथेति, ततो ते अत्थं कथेन्तीति । — इधं भन्ते नागसेन कारणं  
दस्सेहीति । — यथा महाराजं सरीरे तिलका पिळका दहूनि उट्ठहन्ति लाभाय  
वा अलाभाय वा यसाय वा अयसाय वा निन्दाय वा पससाय वा दुक्खाय  
वा, अपि नु ता महाराज [ तिलका ] पिळका जानित्वा उप्पज्जन्ति इमं नाम  
30 मयं अत्थं निष्पादेस्सामाति । — नहि भन्ते, यादिसे ता ओकासे पिळका  
सभवन्ति, तत्थं ता पिळका दिस्वा नेमित्तका व्याकरोन्ति, एव नाम विपाको  
भविस्सतीति । — एवमेव रवो महाराज यन्तं चित्तं सुपिणं पस्सति न तं  
चित्तं जानाति एवं नाम विपाको भविस्सति खेमं वा भयं वा ति, निमित्ते पन  
उप्पन्ने अज्येसं कथेति, ततो ते अत्थं कथेन्तीति । ( pp 297—301 )

35 IX from *KS* —

कुक्षिं स्नातानुलितस्य पूर्वं यस्य विशुष्यति ।

आर्द्रेषु सर्वगात्रेषु मांसार्धं तस्य जीवितम् ॥ ७ ॥

× × ×

शयन शोणिताक्त वा तत्रापि स्कन्दतो भयम् ।  
 रक्तपुष्पाम्बरधरा रक्तचन्दनरूपिता ॥ १४ ॥  
 मृत्यते सह भूतैर्वा स्कन्दापस्मारतो भयम् ।  
 रक्तपद्मवन प्राप्य धाज्यात्मान यदाऽर्चति ॥ १५ ॥

× × ×

कीटवृश्चिकसर्पैर्वा दष्ट स्याद्विषमृत्युक ।  
 श्वभिरुष्टै खैरैर्वाऽपि दक्षिणा याति मुण्डित ॥ २२ ॥  
 कृष्यते मृद्यते तैर्वा ज्वरस्यान्तस्तदुच्यते ।  
 प्रार्थित कल्पित दृष्टमनुभूत श्रुत च यत् ॥ २३ ॥

× × ×

मलिनाम्बरपुष्पाणा दर्शन न प्रशस्यते ।  
 तेषामेव तु दृष्टाना शुद्धपुष्पाम्बरात्मनाम् ॥ २८ ॥

× × ×

रोदनं पतितोत्थान रिपूणा निग्रहस्तथा ।  
 पङ्ककूपगुहाभ्यश्च समुत्तारोऽध्वनस्तथा ॥ ३३ ॥

× × ×

इति ह स्माह भगवान् कश्यप ॥

(pp 59—61)

X From CS —

मक्षिकाश्चैव यूकाश्च दशाश्च मशकै सह ।  
 विरसादपसर्पन्ति जन्तो कायान्मुमूर्षत ॥ २१ ॥  
 अत्यर्थरसिक काय कालपक्वस्य मक्षिका ।  
 अपि स्नातानुलितस्य भृशमायान्ति सर्वश ॥ २२ ॥

(द्वितीयोऽध्यायः)

तस्य चेदुच्छ्वासोऽतिदीर्घोऽतिह्रस्वो वा स्यात् परासुरिति विद्यात् । तस्य  
 चेहन्ताः परिक्रीर्णा श्वेता जातशर्करा स्युः, परासुरिति विद्यात् ।

तस्य चेन्नखा वीतमासशोणिताः  
 पक्वजाम्बववर्णा स्युः परासुरिति विद्यात् । अथास्याङ्गुलीरायच्छेत्, तस्य चेदङ्गु  
 लय आयम्यमाना न स्फुटेषु परासुरिति विद्यात् ॥ ६ ॥ (तृतीयोऽध्यायः)

संवृत्त्याङ्गुलिभिः कर्णौ ज्वालाशब्द य आतुर ।  
 न शृणोति गतासुं त बुद्धिमान् परिवर्जयेत् ॥ २० ॥

(चतुर्थोऽध्यायः)

श्वभिरुष्टै खैरैर्वाऽपि याति यो दक्षिणा दिशम् ।  
 स्वप्ने यक्षमाणमासाद्य जीवित स विमुञ्चति ॥ ८ ॥

× × ×

दन्तचन्द्रार्कनक्षत्रदेवतादीपचक्षुषाम् ।  
 पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा ॥ ३५ ॥

× × ×

रक्तमाली हसन्नुच्चैर्दिग्वासा दक्षिणा दिशम् ।  
दारुणामटवीं स्वप्ने कपियुक्तेन याति वा ॥ ३७ ॥

( पञ्चमोऽध्यायः )

ज्योत्स्नायामातपे दीपे सलिलादर्शयोरपि ।  
अङ्गेषु विकृता यस्य छाया प्रेतस्तथैव स ॥ ४ ॥  
छिन्ना भिन्नाऽऽकुला छाया हीना वाऽप्यधिकाऽपि वा ।  
नष्टा तन्वी द्विधा छिन्ना विकृता विशिरा च या ॥ ५ ॥  
एताश्चान्याश्च या काश्चित् प्रतिच्छाया विगर्हिता ।  
सर्वा मुमूर्षता ज्ञेया न चेच्छ्रयनिमित्तजा ॥ ६ ॥  
सस्थानेन प्रमाणेन वर्णेन प्रभया तथा ।  
छाया विवर्तते यस्य स्वस्थोऽपि प्रेत एव स ॥ ७ ॥  
सस्थानमाकृतिर्ज्ञेया सुषमा विषमा च सा ।  
मध्यमल्प महश्चोक्त प्रमाण त्रिविधं नृणाम् ॥ ८ ॥  
प्रतिप्रमाणसस्थाना जलादर्शातपादिषु ।  
छाया या सा प्रतिच्छाया छाया वर्णप्रभाश्रया ॥ ९ ॥

× × ×

प्रकूजति प्रश्वसिति शिथिल चातिसार्यते ।  
बलहीन पिपासार्त शुष्कास्यो न स जीवति ॥ २४ ॥

( सप्तमोऽध्यायः )

ग्लायते नासिकावश पृथुत्व यस्य गच्छति ।  
अशून शूनसकाशः प्रत्याख्येय स जानता ॥ १० ॥

( अष्टमोऽध्यायः )

शरीरकपः समोहो गतिर्वचनमेव च ।  
मत्तस्येवोपलभ्यन्ते यस्य मासः न जीवति ॥ १० ॥  
× × ×  
अहास्यहासी समुह्यन् प्रलेढि दशनच्छदौ ।  
शीतपादकरोच्छ्वासो यो नरो न स जीवति ॥ २० ॥

( एकादशोऽध्यायः )

चैत्यध्वजपताकानां पूर्णानां पतनानि च ।  
हतानिष्टप्रवादाश्च दूषण भस्मपाशुभिः ॥ २८ ॥  
पथच्छेदो बिडालेन शुना सर्पेण वा पुनः ।  
मृगद्विजानां कूराणां गिरो दीप्ता दिशः प्रति ॥ २९ ॥  
शयनासनयानानामुत्तानानां च दर्शनम् ।  
इत्येतान्यप्रशस्तानि सर्वाण्याहुर्मनीषिणः ॥ ३० ॥

× × ×

ऊष्माणं प्रलययान्ति विश्लेषयान्ति सधयः ।  
गन्धा विकृतिमायान्ति भेदवर्णस्वरौ तथा ॥ ५१ ॥  
वैवर्ण्यं भजते कायः कायच्छिद्रं विशुध्यति ।  
धूमः सजायते मूर्ध्नि दारुणाख्यश्च चूर्णकः ॥ ५२ ॥

× × ×

दध्यक्षतद्विजातीना वृषभाणा नृपस्य च ।  
 रत्नाना पूर्णकुम्भाना सितस्य तुरगस्य च ॥ ७१ ॥  
 सुरध्वजपताकाना फलाना यावकस्य च ।  
 कन्यापुवर्धमानाना बद्धस्यैकपशोस्तथा ॥ ७२ ॥  
 पृथिव्या उद्धृतायाश्च बहे प्रज्वलितस्य च ।  
 मोदकाना सुमनसा शुक्लाना चन्दनस्य च ॥ ७३ ॥  
 मनोज्ञस्यान्नपानस्य पूर्णस्य शकटस्य च ।  
 नृभिर्धेन्वा सवत्साया वडवाया स्त्रियास्तथा ॥ ७४ ॥  
 जीवजीवकसिद्धार्थसारसप्रियवादिनाम् ।  
 हंसाना शतपत्राणा चाषाणा शिखिना तथा ॥ ७५ ॥  
 मत्स्याजद्विजशङ्खाना प्रियङ्गूना घृतस्य च ।  
 रुचकादर्शसिद्धार्थरोचनाना च दर्शनम् ॥ ७६ ॥  
 गन्ध सुरभिर्वर्णश्च सुशुक्लो मधुरो रस ।  
 मृगपक्षिमनुष्याणा प्रशस्ताश्च गिर शुभा ॥ ७७ ॥  
 छत्रध्वजपताकानामुत्प्रेषणमभिष्टुति ।  
 भेरीमृदङ्गशङ्खाना शब्दा पुण्याहनिखना ॥ ७८ ॥  
 वेदाध्ययनशब्दाश्च सुखो वायु प्रदक्षिण ।  
 पथि वेश्मप्रवेशे तु विद्यादारोग्यलक्षणम् ॥ ७९ ॥

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गृहप्रासादशैलाना नागानामृषभस्य च ।  
 हयाना पुरुषाणा च स्वप्ने समधिरोहणम् ॥ ८२ ॥  
 सोमार्काग्निद्विजातीना गवा नृणा पयस्विनाम् ।  
 अर्णवाना प्रतरण वृद्धि सबाधनि सृति ॥ ८३ ॥  
 स्वप्ने देवै सपितृभि प्रसन्नैश्चाभिभाषणम् ।  
 दर्शन शुक्लवस्त्राणा हृदस्य विमलस्य च ॥ ८४ ॥  
 मासमत्स्यविषामेध्यच्छत्रादर्शपरिग्रह ।  
 स्वप्ने सुमनसा चैव शुक्लाना दर्शन शुभम् ॥ ८५ ॥  
 अश्वगोरथयान च यान पूर्वोत्तरेण च ।  
 रोदन पतितोत्थानं द्विषता चावमर्दनम् ॥ ८६ ॥

( द्वादशोऽध्याय )

( इन्द्रियस्थानम्—pp 353-375 )

XI From SS —

सुहृदो याश्च पश्यन्ति व्याधितो वा स्वय तथा ।  
 स्नेहाभ्यक्तशरीरस्तु करमव्यालगर्दभै ॥ ५५ ॥  
 वराहैर्महिषैर्वाऽपि यो यायादक्षिणामुख ।  
 रक्ताम्बरधरा कृष्णा हसन्ती मुक्तमूर्धजा ॥ ५६ ॥

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पिबेन्मधु च तैल च यो वा पङ्केऽवसीदति ।  
 पङ्कप्रदिग्धगात्रो वा प्रनृत्येत् प्रहसेत्तथा ॥ ५९ ॥

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पतन तारकादीना प्रणाश दीपचक्षुषो ।  
 य पश्येद्देवताना वा प्रकम्पमवनेस्तथा ॥ ६३ ॥  
 यस्य छर्दिर्विरेको वा दशना प्रपतन्ति वा ।  
 शास्मली किशुक यूष वल्मीक पारिभद्रकम् ॥ ६४ ॥

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5 समिद्धमग्निं साधूश्च निर्मलानि जलानि च ।  
 पश्येत् कल्याणलाभाय व्याधेरपगमाय च ॥ ७६ ॥  
 मास मत्स्यान् स्रज श्वेता वासासि च फलानि च ।  
 लभेत् धनलाभाय व्याधेरपगमाय च ॥ ७७ ॥

( नवविंशतितमोऽध्यायः )

## 10 XII From VS —

क्रोष्टुकोलकहारीतकाककोर्क्षपिङ्गला ।  
 कपोतरुदिताक्रन्दकूरशब्दाश्च याम्यत ॥ २१ ॥  
 गोशशकौञ्चलोमाशहसोत्कोशकपिङ्गला ।  
 विडालोत्सववादित्रगीतहासाश्च वारुणा ॥ २२ ॥  
 15 शतपत्रकुरङ्गाखुमृगैकशफकोकिला ।  
 चाषशल्यकपुण्याहघण्टाशखरवा उदक् ॥ २३ ॥

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शिवा श्यामा रला लुच्छु पिङ्गला गृहगोधिका ।  
 सूकरी परपुष्टा च पुन्नामानश्च वामत ॥ ३७ ॥  
 स्त्रीसङ्गा भासभणककपिश्रीकर्णछिकरा ।  
 20 शिखिश्रीकण्ठपिप्पीकरुदयेनाश्च दक्षिणाः ॥ ३८ ॥

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रुतकीर्तनदृष्टेषु भारद्वाजाजबर्हिण ।  
 धन्या नकुलचाषौ च सरट पापदोऽग्रत ॥ ४१ ॥

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श्रेष्ठे हयसिते प्राच्या शवमासे च दक्षिणे ।  
 कन्यका दधिनी पश्चादुदग्गोविप्रसाधव ॥ ४५ ॥

( षड्विंशतितमोऽध्यायः )

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## XIII From YS' —

प्रतिपद्विसे कालचक्रज्ञानाय शौचवान् ।  
 आत्मनो दक्षिण पाणि शुक्ल पक्ष प्रकटयेत् ॥ १२९ ॥  
 30 अधोमध्योर्ध्वपर्वाणि कनिष्ठागुलिकानि तु ।  
 क्रमेण प्रतिपत्षष्ठ्यैकादशी कल्पयेत्तिथी ॥ १३० ॥  
 अवशेषागुलीपर्वाण्यवशेषतिथीस्तथा ।  
 पचमी दशमी राका पर्वाण्यगुष्टगानि तु ॥ १३१ ॥  
 वामपार्णि कृष्णपक्षतिथीस्तद्वच्च कल्पयेत् ।  
 ततश्च निर्जने देशे बद्धपद्मासनः सुधीः ॥ १३२ ॥

प्रसन्न. सितसव्यान् कोशीकृत्य करद्वयम् ।  
ततस्तदत्त शून्यं तु कृष्णवर्णं विचित्रयेत् ॥ १३३ ॥  
उद्धाटितकराभोजस्ततो यत्रागुलीतिथौ ।  
वीक्ष्यते कालविदुः स काल इत्यत्र कीर्त्यते ॥ १३४ ॥

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स्वप्ने स्व भक्ष्यमाणं च गृध्रकाकनिशाचरैः ।  
उद्यमानं खरोष्ट्राद्यैर्यदा पश्येत्तदा मृति ॥ १३७ ॥

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छर्दिमूत्रपुरीषं वा सुवर्णरजतानि वा ।  
स्वप्ने पश्येद्यदि तदा मासान्नवैव जीवति ॥ १४० ॥  
स्थूलोऽकस्मात्कृशोऽकस्मादकस्मादतिकोपन ।  
अकस्मादतिभीरुर्वा मासान्नष्टैव जीवति ॥ १४१ ॥

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स्वप्ने मुह्यितमभ्यक्तं रक्तगधस्त्रगबरम् ।  
पश्येद्याभ्यां खरं यातं स्व योऽब्दार्धं स जीवति ॥ १५१ ॥

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इदुमुष्णं रविं शीतं छिद्रं भूमौ रवावपि ।  
जिह्वा श्यामा मुखं कोकनदाभं च यदेक्षते ॥ १५६ ॥  
तालुकपो मनः शोको वर्णोऽग्रेऽनेकदा यदा ।  
नामेश्चाकस्मिकी हिक्का मृत्युर्मासद्वयात्तदा ॥ १५७ ॥  
जिह्वा नास्वादमादत्ते मुहुः स्खलति भाषणे ।  
श्रोत्रे न शृणुत शब्दं गधं वेत्ति न नासिका ॥ १५८ ॥  
स्पन्दते नयने नित्यं दृष्टवस्तुन्यपि भ्रमः ।  
नक्तमिन्द्रधनुः पश्येत् तथोल्कापतनं दिवा ॥ १५९ ॥  
न च्छायामात्मनः पश्येत् दर्पणे सलिलेऽपि वा ।  
अनब्दा विद्युतं पश्येत् शिरोऽकस्मादपि ज्वलेत् ॥ १६० ॥  
हसकाकमयूराणां पश्येच्च कापि सहतिम् ।  
शीतोष्णखरमृद्वादेरपि स्पर्शं न वेत्ति च ॥ १६१ ॥  
अमीषा लक्ष्मणा मध्याद्यदैकमपि दृश्यते ।  
जतोर्भवति मासेन तदा मृत्युर्न सशयः ॥ १६२ ॥  
शीते हकारे फुत्कारे चोष्णे स्मृतिगतिक्षये ।  
अगपचकशैत्ये च स्याद्दशाहेन पचता ॥ १६३ ॥

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स्नातमात्रस्य हृत्पादं तत्क्षणाद्यदि शुष्यति ।  
दिवसे जायते षष्ठे तदा मृत्युरसशयम् ॥ १६५ ॥

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न खनासां खजिह्वा न ग्रहान्नामला दिशः ।  
नापि सप्तऋषीन् व्योम्नि पश्यति म्रियते तदा ॥ १६७ ॥

प्रभाते यदि वा साय ज्योत्स्नावत्यामथो निशि ।  
 प्रवितत्य निजौ बाहू निजच्छाया विलोक्य च ॥ १६८ ॥  
 शनैरुत्क्षिप्य नेत्रे स्वच्छाया पश्येत्ततोऽबरे ।  
 न शिरो दृश्यते तस्या यदा स्यान्मरणं तदा ॥ १६९ ॥  
 ५ नेक्ष्यते वामबाहुश्चेत् पुत्रदारक्ष्यस्तदा ।  
 यदि दक्षिणबाहुर्नेक्ष्यते भ्रातृक्ष्यस्तदा ॥ १७० ॥  
 अदृष्टे हृदये मृत्युरुदरे च धनक्षयः ।  
 गुह्ये पितृविनाशस्तु व्याधिरुगुणे भवेत् ॥ १७१ ॥  
 अदर्शने पादयोश्च विदेशगमनं भवेत् ।  
 १० अदृश्यमाने सर्वाङ्गे सद्यो मरणमादिशेत् ॥ १७२ ॥

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महानसे तथा शय्यागारे काका क्षिपति चेत् ।  
 चर्मास्थिरज्जु केशान् वा तदासन्नैव पचता ॥ १८७ ॥  
 अथवोपश्रुतेर्विद्याद्विद्वान् कालस्य निर्णयम् ।  
 प्रशस्ते दिवसे स्वप्नकाले शस्ता दिशश्चित् ॥ १८८ ॥  
 १५ पूत्वा पच नमस्कृत्याचार्यमन्त्रेण वा श्रुती ।  
 गेहाच्छन्नश्रुतिर्गच्छेच्छिलिपचत्वरभूमिषु ॥ १८९ ॥  
 चन्दनेनार्चयित्वा क्षमा क्षिप्त्वा गन्धाक्षतादि च ।  
 सावधानस्ततस्तत्रोपश्रुते शृणुयाद् ध्वनिम् ॥ १९० ॥  
 अर्थांतरापदेशश्च सरूपश्चेति स द्विधा ।  
 २० विमर्शगम्यस्तत्राद्य स्फुटोक्तार्थोऽवर पुनः ॥ १९१ ॥  
 यथैष भवनस्तम्भ पचषड्विंशतिदिनैः ।  
 पक्षैर्मसैरथो वर्षैर्भक्ष्यते यदि वा न वा ॥ १९२ ॥  
 मनोहरतरश्चासीत् किं त्वय लघु भक्ष्यते ।  
 अर्थांतरापदेश्य स्यादेवमादिरुपश्रुति ॥ १९३ ॥  
 २५ एषा स्त्री पुरुषो वासौ स्थानादस्मान्न यास्यति ।  
 दास्यामो न वयं गतुं गतुकामो न चाप्ययम् ॥ १९४ ॥  
 विद्यते गतुकामोऽयमहं च प्रेषणोत्सुकः ।  
 तेन यास्यत्यसौ शीघ्रं स्यात्सरूपेत्युपश्रुति ॥ १९५ ॥  
 कर्णोद्घाटनसजातोपश्रुत्यतरमात्मनः ।  
 ३० कुशला कालमासन्नमनासन्नं च जानते ॥ १९६ ॥  
 शनिः स्याद्यत्र नक्षत्रे तद्वातव्यमुखे ततः ।  
 चत्वारि दक्षिणपाणौ त्रीणि त्रीणि च पादयोः ॥ १९७ ॥  
 चत्वारि वामहस्ते तु क्रमशः पञ्च वक्षसि ।  
 त्रीणि शीर्षे दशोर्ध्वे द्वे गुह्ये एक शनौ नरे ॥ १९८ ॥  
 ३५ निमित्तसमये तत्र पतितः स्थापनाक्रमात् ।  
 जन्मर्क्षं नामऋक्षं वा गुह्यदेशे भवेद्यदि ॥ १९९ ॥  
 दृष्टं श्लिष्टं ग्रहैर्दुष्टैः सौम्यैरप्रेक्षितायुतम् ।  
 सज्जस्यापि तदा मृत्युः का कथा रोगिणः पुनः ॥ २०० ॥

पृच्छायामथ लग्नास्ते चतुर्थदशमस्थिता ।  
 ग्रहा क्रूरा शशी षष्ठाष्टमश्चेत् स्यात्तदा मृति ॥ २०१ ॥  
 पृच्छाया समये लग्नाधिपतिर्भवति ग्रह ।  
 यदि वास्तमितो मृत्यु सज्जस्यापि तदा भवेत् ॥ २०२ ॥  
 लग्नस्थश्चेच्छशी सौरिर्द्वादशे नवम कुज ।  
 अष्टमोऽर्कस्तदा मृत्यु स्याच्चेन्न बलवान् गुरु ॥ २०३ ॥  
 रवि षष्ठस्तृतीयो वा शशी च दशमस्थित ।  
 यदा भवति मृत्यु स्यात्तृतीये दिवसे तदा ॥ २०४ ॥  
 पापग्रहाश्चेदुदयात्तुर्ये व द्वादशेऽथवा ।  
 दिशति तद्विदो मृत्यु तृतीये दिवसे तदा ॥ २०५ ॥  
 उदये पचमे वापि यदि पापग्रहो भवेत् ।  
 अष्टभिर्दशभिर्वा स्याद्विवसै पचता तत ॥ २०६ ॥  
 धनुर्मिथुनयो सप्तमयोर्यद्यशुभग्रहा ।  
 तदा व्याधिर्मृतिर्वा स्याज्ज्योतिषामिति निर्णय ॥ २०७ ॥

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सूर्योदयक्षणे सूर्य पृष्ठे कृत्वा तत सुधी ।  
 स्वपरायुर्विनिश्चेतु निजच्छाया विलोकयेत् ॥ २११ ॥  
 पूर्णा छाया यदीक्षेत तदा वर्ष न पचता ।  
 कर्णाभावे तु पचत्व वर्षैर्द्वादशभिर्भवेत् ॥ २१२ ॥  
 हस्तागुलीस्कधकेशपार्श्वनासाक्षये क्रमात् ।  
 दशाष्टसप्तपचत्र्येकवर्षैर्मरण भवेत् ॥ २१३ ॥  
 षण्मासैर्घ्नियते नाशे शिरसश्चिबुकस्य वा ।  
 ग्रीवानाशे तु मासेनैकादशाहेन हृक्क्षये ॥ २१४ ॥  
 सच्छिद्रे हृदये मृत्युर्विवसै सप्तभिर्भवेत् ।  
 यदि छायाद्वय पश्येद्यमपार्श्वं तदा व्रजेत् ॥ २१५ ॥

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अनया विद्ययाष्टाग्रशतवार विलोचने ।  
 स्वच्छाया चाभिमन्यार्क पृष्ठे कृत्वारुणोदये ॥ २१८ ॥  
 परच्छाया परकृते स्वच्छाया स्वकृते पुन ।  
 सम्यक् तत् कृतपूज सन्नुपयुक्तो विलोकयेत् ॥ २१९ ॥  
 सपूर्णा यदि पश्येत्तामावर्ष न मृतिस्तदा ।  
 क्रमजघाजान्वभावे त्रिद्व्येकाब्दैर्मृति पुन ॥ २२० ॥  
 उरोरभावे दशभिर्मासैर्नश्येत्कटे पुन ।  
 अष्टाभिर्नवमिर्वापि तुदाभावे तु पचमि ॥ २२१ ॥  
 ग्रीवाभावे चतुस्त्रिद्व्येकमासैर्घ्नियते पुन ।  
 कक्षाभावे तु पक्षेण दशाहेन भुजक्षये ॥ २२२ ॥  
 दिनै स्कधक्षयेऽष्टाभिश्चतुर्याम्या तु हृत्क्षये ।  
 शीर्षाभावे तु यामाभ्या सर्वाभावे तु तत्क्षणात् ॥ २२३ ॥

एवमाध्यात्मिक काल विनिश्चेतु प्रसगतः ।

बाह्यस्यापि हि कालस्य निर्णय परिभाषितः ॥ २२४ ॥

( पञ्चमप्रकाश )

#### XIV From YR —

यामलात्—

शुष्कास्य श्यामकोष्ठोऽप्यसितरदति शीतनासाप्रदेश

शोणाक्षश्चैकनेत्रो लुलितकरपद श्रोत्रपातित्ययुक्त ।

शीतश्वासोऽथ चोष्णश्वसनसमुदय शीतगात्रप्रकम्प

सोद्वेगो निष्प्रपञ्च प्रभवति मनुज सर्वथा मृत्युकाले ॥

( पृष्ठ ६ )

अथ कालज्ञानम्

अभ्रैर्लक्षितलक्षणेन पयसा पूर्णेन्दुना भातुना

पूर्वादक्षिणपश्चिमोत्तरदिश षट्त्रिद्विमासैककम् ।

छिद्रं पश्यति चेत्तदा दशदिन धूमाकृतिं पञ्चमे

ज्वाला पश्यति सद्य एव मरण कालोचितज्ञानिनाम् ॥ १ ॥

अरुन्धती ध्रुव चैव विष्णोस्त्रीणि पदानि च ।

आयुर्हीना न पश्यन्ति चतुर्थ मातृमण्डलम् ॥ २ ॥

अरुन्धती भवेज्जिह्वा ध्रुवो नासाग्रमेव च ।

विष्णुस्तु भ्रूयोरर्मभ्यो भ्रूय मातृमण्डलम् ॥ ३ ॥

नासाग्रं भ्रूयुग जिह्वा मुख चैव न पश्यति ।

कर्णघोष न जानाति स गच्छेद्यममन्दिरम् ॥ ४ ॥

नवभ्रू पञ्चचक्षुश्च सप्तकर्णस्त्रिनासिका ।

जिह्वा च दिनमेक तु कालचिह्नं दिने दिने ॥ ५ ॥

अकस्माच्च भवेत्स्थूलो ह्यकस्माच्च कृशो भवेत् ।

अकस्मादन्यथाभाव षण्मासैश्च विनश्यति ॥ ६ ॥

× × ×

रात्रौ दाहोऽभितपति दिवा जायते शीतलत्व

कण्ठे श्लेष्मा विरसवदन कुङ्कुमाकारनेत्रे ।

जिह्वा कृष्णा वहति च सदा स्थूलसूक्ष्मा च नाडी

तद्भ्रूषज्य स्मरणमधुना रामरामेति नास्ति ॥ ९ ॥

इति कालज्ञानम् ॥

( पृष्ठ ७ )

#### XV From KJ —

हृदय नाभिनासा च पाणिपादौ च शीतलौ ।

शिरस्तापो भवेद्यस्य तस्य मृत्युर्भविष्यति ॥ ३९ ॥

× × ×

अगकपो गतिभगो(?)वर्णप्रावर्तमेव च ।

गघ स्वादं न जानाति स गच्छेद्यमशासने ॥ ४१ ॥

× × ×

लक्ष(११०) लक्षण(११०)लक्षणेन पयसां भानोः प्रभामण्डलम्  
क्षीण दक्षिणपश्चिमोत्तरपर षड्विधमासैककम् ।  
मध्ये छिद्रगत भवेदशदिन धूम्राकुले तद्दिनम्  
सर्वज्ञैः परिभाषित स्फुटतर आयु प्रमाण ध्रुवम् ॥ ५६ ॥  
भरणी च मघा पूर्वा कृत्तिका हस्त(११०)विद्यते ।  
शतभिषार्द्रा च विज्ञेया एते नक्षत्र(११०)मृत्युदा ॥ ५७ ॥

(KJ = कालज्ञानाख्य शंभुनाथकृतमप्रकटपुस्तकम् । Baroda Oriental  
Institute, MSS Library, Acc No 9726 Subject वैद्यक The MS  
is very corrupt)

XVI From DS —

अथ स्वप्नविचारः ॥ स्वप्नो द्विविधः । इष्टफलोऽनिष्टफलश्चेति । तत्र सामान्यत  
इष्टफलो यथा — नदीसमुद्रतरणमाकाशगमन तथा । ग्रहनक्षत्रमार्तडचद्रमण्डल-  
दर्शनम् ॥ हर्म्यस्यारोहणं चैव प्रासादशिरसोऽपि वा । स्वप्ने च मदिरापानवसामासस्य  
भक्षणम् ॥ कृमिविघ्नानुलेपश्च रुधिरणाभिषेचनम् । भोजनं दधिभक्तस्य श्वेतवस्त्रा-  
नुलेपनम् ॥ रत्नान्याभरणादीनि स्वप्ने दृष्ट्वा प्रसिद्ध्यति । देवताविप्रपृथ्वीशान्प्रशस्ता १५  
भरणागना ॥ वृषभपर्वतक्षीरफलिबृक्षाधिरोहणम् । दर्पणाभिषमाख्यातिं शुक्लपुष्पा-  
बराश्रितान् । द्रष्टुः स्वप्नेऽर्थलाभः स्याद्ब्रह्माधिमोक्षश्च जायते ॥

अथानिष्टफलः ॥ दुष्टं किंशुकवल्मीकपारिभद्राधिरोहणम् । तैलकार्पास  
पिण्याकलोद्वप्राप्तिर्विपत्तये ॥ विवाहकरणं स्वप्ने रक्तस्नग्धधारणम् । स्रोतसाहरणं  
नेष्ट पक्वमासस्य भोजनम् ॥ आदित्यस्याथ चन्द्रस्य निष्प्रभस्यावलोकनम् । नक्षत्रादेश्च २०  
पातश्च स्वप्ने मरणशोककृत् ॥ अशोककरवीरपलाशानां पुष्पितानां स्वप्ने दर्शने शोक  
नौकारोहणे प्रवासः । रक्तवस्त्रगंधधारिण्याः स्त्रिया आलिंगने मृत्यु घृततैलादि  
नाऽभ्यग्रे व्याधिः केशदतपाते धननाशः पुत्रशोको वा खरोष्ट्रमहिषैर्याने तद्युक्तरथा-  
रोहणे वा मृत्युः कर्णनासाकरादिच्छेदे पक्वमज्जने तैलाभ्यग्रे विषभक्षणे प्रेतालिंगने  
नलदमालिनो दिग्बरस्य याने कृष्णपुरुषदर्शने च मृत्युः ॥ २५

अथ जाग्रतावनिष्ठानि ॥ अरुधतीं ध्रुवं चैव नभोमहाकिर्नीं तथा । खनासाग्रं च  
चद्रांकमायुर्हीनो न पश्यति ॥ पासुपकादिषु न्यस्तं चरणं खडितं यदि । स्नानाबुलित-  
गात्रस्य यस्यास्यं प्राक् प्रशुष्यति । गात्रेष्वार्द्रेषु सर्वेषु सूर्यादिद्वयदर्शनम् ॥  
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् । पिहिते कर्णयुगले यस्य घोषानुपश्रुतिः ॥  
अदर्शनं स्वशिरसः प्रतिबिम्बे जलादिषु । छिद्रप्रतीतिश्छायायाः स चिरं नैव जीवति ॥ ३०

यस्तु पश्यति वै स्वप्ने राजानं कुजरं हयम् । सुवर्णं वृषभं गवां कुटुबं तस्य  
वर्धते ॥ वृषं वाऽऽरुह्य तत्रस्थस्य जागरे धनाप्तिः । श्वेतसर्पेण दक्षिणभुजदशे दशदिने  
सहस्रधनलाभः । जलस्थस्य वृश्चिकोरगप्राप्ते जयपुत्रधनानि प्रासादशैलारोहणे  
समुद्रतरणे राज्यं तडागमध्ये पद्मपत्रेषु घृतपायसभोजने राज्यं बलाकाकुम्कुदी-  
कौचीदर्शने भार्याप्राप्तिः निगडैर्बधे बहुपाशबधे वा पुत्रधनादीनि ॥ आसने शयने याने ३५

शरीरे वाहने गृहे । ज्वलमाने विबुध्येत तस्य श्री सर्वतोमुखी ॥ सूर्यचंद्रमंडलदर्शने  
 रोगिणो रोगनाशोऽन्यस्य धन सुरारुधिरयो पाने विप्रस्य विद्या शूद्रादेर्धन  
 शुक्लावरगधधारिण्या सुभगस्त्रियाऽऽलिंगने सपत्ति छत्रपादुकोपानहखड्गलाभे  
 धन वृषभयुक्तरथारोहणे धन दधिलाभे वेदाप्ति दधिपय पाने घृतलाभे च यशः  
 १ घृतभक्षणे क्लेश अत्रैर्वेष्टने राज्य मनुष्यस्य चरणमासभक्षणे शत लाभ बाहुभक्षणे  
 सहस्र शीर्षमासभक्षणे राज्य वा सहस्रधन वा सफेनक्षीरपाने सोमपाने  
 गोधूमदर्शने धनलाभ यवदर्शने यज्ञ गौरसर्षपदर्शने लाभ ॥ नागपत्र लभेत्स्वप्ने  
 कर्पूरागमन तथा । चंदन पाङ्कुर पुष्प तस्य श्री सर्वतोमुखी ॥ सर्वाणि शुक्लान्यति  
 शोभनानि कार्पासभस्मौदनतक्रवर्ज्यम् । सर्वाणि कृष्णान्यतिर्निदितानि गोहस्ति-  
 १० देवद्विजवाजिवर्ज्यम् ॥ स्वप्नस्तु प्रथमे यामे वत्सराते फलप्रद । द्वितीयेऽष्टमासै-  
 तृतीये त्रिमासाते चतुर्थे यामे मासाते अरुणोदये दशाहाते सूर्योदये सद्यःफलः ॥

( pp 388, 389 )

# रिष्टसमुच्चयस्थगाथार्थानां वर्णानुक्रमसूची ।

( पू=पूर्वार्ध, उ=उत्तरार्ध, अ=प्रथमचरण, आ=द्वितीय-  
चरण, इ=तृतीयचरण, ई=चतुर्थचरण )

N B The figures on the right indicate the numbers of the stanzas

अङ्गिह णिह्णासो ३६ उ  
अङ्गुवो हि जुवाणो ८६ पू  
अङ्गुलि तह आलत्तय १४९ पू  
अ-क-च-ट-त-प-ज-स-वग्गा २२७ पू  
अ-क-च-ट-त-प-य-स-वग्गा १६३ पू  
अक्खरपिड बिउण १६१ पू  
अक्खर होरा लग्गा १४९ उ  
अग्गिह मग्गि(°जिह्°)ह २०५ पू  
अच्छउ जीविय-मरण १०६ पू  
अट्टरेहह्णिणे २०४ पू  
अट्टमठाणम्मि ससी २४२ पू  
अट्टारह णेआइ २३४ उ  
अट्टावीस मासे १०२ उ  
अट्टेव मुणह मासे १०३ पू  
अणुराहाए बीस २४८ पू  
अद्धच्छाय पिच्छइ ७६ उ  
अनिमित्त जलबिडु ३४ पू  
अन्न च जम्मपुव्व १० पू  
अन्न पि ज जिक्क १०६ उ  
अब्भितर-बाहिरिया १३ पू  
अब्भितरा कसाए १३ उ  
अरहताइसुराण १८६ पू  
अवकहडा मटपरता २३९ पू  
अस्सि-कुतभगसहो १९२ पू  
अस्सिय सिय-रत्त पीया ६४ पू  
अस्सिणि-भरणी कित्तिय- १६८ पू  
अह जीए सधीए १९८ पू  
अह जो जस्स य भत्तो ११७ पू  
अह पिच्छइ निअछाय ७९ पू  
अहर-नहा तह दसणा २७ पू  
अहवइ अग्गिफुल्लिगे ९१ पू  
अहव जुओ आपसइ २४२ उ

अहव मयकविहीण ६६ पू  
अहवा कुणेइ छद्दी १२२ उ  
अहिमतिऊण देह ८७ पू  
अहिमतिऊण सुत्त ६३ पू  
अहिमतिय तिह्णेण १४४ उ  
अहिमतिय मत्तेण १५१ पू  
अहिमतिय सयवार कसय- १५३ पू  
अहिमतिय सयवार पच्छा १५८ उ

आराहणापडाय १५ पू  
आलिगिया य पुरओ १६५ पू

इअ अवकहडाचक्क २४० पू  
इअ अवकहडाचक्के २३८ उ  
इअ दिअहतएण विअ २५३ पू  
इअरच्छायारहिए ७२ उ  
इगवण्णगोमएण १५३ उ  
इगवीस विय रिक्खे २५० उ  
इच्छइ सो इह भालइ १४ उ  
इदि कहिय सहगय १९२ उ  
इदि भणिअ सुमिणत्थ १३० पू  
इदि भणिया णियछाया ८५ पू  
इदि रिट्ठगण भणिय ४० पू  
इदि सल्लिहिदसरीरो १४ पू  
इय कहिय पच्चक्ख १३५ पू  
इय मत्तिअ सव्वगो ७१ पू  
इय मत्तेण मत्तिय ४४ पू  
इय मत च जवतो १८३ उ  
इयरा[ या ]ण उवरि गर्ओ २०८ उ  
इयरायाण उवरि २०६ उ  
इयर मतविहीण ११३ पू  
इयवण्णगाविडुद्ध १७० पू



छत्तस्स रायमरण १२० पू  
छत्ते(°त्त) परिवार वा ११७ उ  
छायापुरिस सुमिण ६९ पू  
छिहोह तस्स आऊ ४५ उ  
छिन्न खगार्हहि ८३ उ

जइ आउरो ण पिच्छइ ७५ पू  
जइ किण्ह करजुअल १९, पू  
जइ दीसइ परिपुण्ण १०५ पू  
जइ पिच्छइ गयणयले १०० पू  
जइ पिच्छइ ण हु वयण १४७ पू  
जइ सुमिणम्मि विलिज्जइ १२२ पू  
ज इह किंपि वरिट्ठ २५६ पू  
जघासु हुणि वरिस ११९ पू  
ज च सरीरे रिट्ठ १८ पू  
ज जस्स जम्मरिक्ख २२० उ  
ज दीसइ दिट्ठोए १३१ पू  
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N B Figures in deep black indicate the numbers of the pages of the Introduction and the remaining figures indicate the numbers of the stanzas.

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## Addenda et Corrigenda

Read compiler	for compiler	on page	14, 34th & 35th lines	
				(Intro)
„ भुजान	„ भुजन्	„ „	5, 24th stanza	(Sanskrit Chāyā)
„ कूर	„ कुर	„ „	11, 61st	„
„ गृहीतेन	„ गृहितेन	„ „	11, 62nd	„
„ च्छाया	„ छाया	„ „	16, 87th	„
„ उद्धृत्य	„ उद्धृत्य	„ „	28, 158th	„
„ दृष्टाश्च	„ दृष्टाश्च	„ „	31, 176th	„
„ स्नापयित्वा	„ स्नापयित्वा	„ „	32, 182nd	„
„ पहायसमयमिह	„ पहायसमयमि	„ „	33, 183rd	(Text)
„ शेषायाणा	„ शेषायाना	„ „	37, 210th	(Sanskrit Chāyā)
„ वागीशराजन्य	„ वागीश्वरापन्नक	„ „	45, 258th	„
„ महार्थ	„ महदर्थ	„ „	45, 258th	„
„ who was the lord of the lords of learning	„ who had resorted to the lord of learning	„ „	68, 258th	(Eng Trans)
„ <i>Adbhuta</i>	„ <i>Adbhūta</i>	„ „	69, 29th line	(Notes)
„ rites	„ rights	„ „	70, 1st	„
„ predomin- antly	„ predomin- ently	„ „	71, 36th	„
„ पापैर्मु-	„ पापैर्मु-	„ „	76, 34th	„
„ 95	„ 15	„ „	79, 4th	„
„ <i>Āyacakka</i>	„ <i>Ayacakka</i>	„ „	80, 32nd	„
„ <i>ĀS</i>	„ <i>AS</i>	„ „	83, 28th	„
„ „	„ „	„ „	84, 16th	„
„ <i>Āyas</i>	„ <i>Ayas</i>	„ „	86, 24th	„
„ <i>AS</i>	„ <i>AS</i>	„ „	87, 6th	„
„ „	„ „	„ „	87, 21st	„
„ „	„ „	„ „	88, 4th	„
„ <i>Āyackla</i>	„ <i>Ayackha</i>	„ „	91, 27th	„
Add but if we take it as वागीशराजन्य, solve it as वागीशाना राजन्य		„ „	93, 31st	„

Read Vol 12, no 1 for Vol 11 on page 94, 6th line (Notes)

„ याम्या	„ याभ्या	„ „ 105, 12th „ (Appendix)
„ तृतीये	„ ततीये	„ „ 107, 8th „ „
„ खज्जइ १२२	„ खज्जइ ११२	„ „ 121, 37th „ (Index)

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